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JULY 1919-DECEMBER 1919] [NOS. 121-126

THE SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars

EDITED BY

Major B. D. BASU, I.M.S., (Retired)

VOLUME XXIV—PART I

'E BRAHMA VAIVARTA PURANAM—BRAHMA & PRAKRITI KHANDAS

TRANSLATED BY

RAJENDRA NATH SEN, M.A., LL.B.

PUBLISHED BY

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THE
'BRAHMA-VAIVARTA PURANAM'

Brahma and Prakriti Khandas.

By Vyasa

Translated into English

BY

Rajendra Nath Sen, M. A., LL. B.,
Vakil High Court, N. W. P.

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PREFACE.

I have just completed the translation of the Brahmâ Vaivarta Purâṇa from Sanskrit into English. I respectfully beg to present the same to the bar of public opinion ; and I shall deem my labours amply rewarded if these humble pages will meet with the approbation of my readers.

This Purâṇa is so called because it deals with Brahmâ (the Supreme Being) and determines His Divine attributes. Therefore Kriṣṇa, the embodiment of the Supreme Being, the form in which he chooses to manifest himself to his believers in the Goloka, (literally, the Cow-world) as well as the worlds below is naturally the hero of the mythology and figures most prominently in the present volume. The sketch of the Goloka, the blessed region, which transcends the bounds of time and space as set by Brahmâ to his own universe and is supposed to be suspended on the Vacuum merely by the will of Lord Kriṣṇa, its distinguished occupant, is likewise a master-piece. The work, in a word, makes a bold attempt at the solution of the problem of creation and is a glowing tribute to the sterling merits and almost super-human talents of the great author. As regards the sallies of imagination and conception of lofty and sublime ideas, this Purâṇa may aptly be said to hold its own against Milton's Paradise Lost or any other great epic that stands on a similar footing.

The work also deals in a considerable manner with various other topics such as the genesis of Nature, the origin of the goddesses, (*viz.*, Râdhâ, Lakṣmî, Saraswatî, Durgâ, etc., representing the different faculties of Nature. It gives a brief account of the important Hindu festivals and prescribes the mode of worship appropriate to each god or goddess. It also dwells incidentally upon the origin of the castes and lays down most authoritatively a code of morality or social rules for their guidance. It expounds the theory of the Karma, draws a line of distinction between virtue and vice and gives a vivid description of the different kinds of hell-pits to which people are consigned, after their decease, according to the nature of their sins. We are also agreeably surprised to find in the book a disquisition on medicine which we gather from the interesting dialogue between Lord Hari disguised as a Brâhmiṇ boy and Mâlâvatî mourning the death of her husband. But the legends in which the work abounds constitute its *sine qua non.*

Talking of the Purâṇas, in general, mythology is the gift of these sacred volumes. It helps to build up the Purâṇas and vests them with a charm which seldom fades and an interest which never flags, as the reader passes on from page to page. He is transported, as it were, by talisman, from one enchanted castle to another with a celerity that is astounding. He is impelled from scene to scene by an ever-increasing curiosity which feeds his patience and sustains his energy ; and, literally spell-bound, he only pauses for breath till he comes to the end of the chapter.

From the data furnished above, it is abundantly clear that the Purâṇas essentially form a branch of the science of cosmogony. They deal, for the most part, with metaphysics, but in a manner which is peculiarly their own,

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They seek, in the first place, to combine the systems of ethics, philosophy and religion, secondly, they attempt to introduce the theories which they advocate not by *direct* methods as adopted by the Darśaṇas but by way of episode and through legends and tales which in charm and pathos and in the play of fancy beat hollow Spencer's Fairy Queen, the Arabian Nights, Tales of Shakespeare's Midsummer Night's Dreams. The crowning glory of the Purâṇas, however, consists in the metre which marks each and every line of the invaluable compositions. The whole body of the Purâṇas contains four hundred thousand verses; and the production of so many huge volumes of poetry, reciting fables and fictions, on the one hand and describing dry, jejune and abstruse subjects, on the other hand, is a task well worth the pen of an angel and a gigantic feat which falls nothing short of a miracle.

But why are the Purâṇas so called, the term Purâṇam literally means old or ancient. Hence it also means a legend, a tale of the past or ancient or legendary history. But in the sense in which the term is now ordinarily used, it is the designation of the extensive class of the sacred and poetic compositions in Sanskrit and, in fact, comprehends the whole body of the Hindu mythology.

The Purâṇas generally treat of five topics called the Lakṣmaṇas; and I respectfully invite the attention of my readers to the concluding portion of the Brahmâ-Vaivarta Purâṇa wherein this subject has been amply discussed.

As to the age of the Purâṇas, there is a good deal of controversy; and the cloud of mystery which hangs round this contested point does not seem to have been thoroughly cleared up as yet. Antiquarian researches throw but little light on the problem; and external evidence so far as it is available is not sufficiently convincing both as regards the age and authorship of the volumes. The internal evidence is, of course, furnished by the Purâṇas themselves. We can quote extracts from the Purâṇas to show that they are the productions of Vyâsa. In the concluding portion of the first chapter of the Brahmâ Khaṇḍa, for instance, it is distinctly stated that the Brahma Vaivarta Purâṇa contains eighteen thousand verses composed by Vyâsa. Besides, there is a preponderance of weight in favour of the opinion attributing the authorship of the eighteen volumes of the Purâṇas to Vyâsa; and to this view which receives substantial corroboration from the internal evidence as specified above, I am prepared to subscribe with all my heart in consideration of the towering personality of the revered saint and the versatility of his genius which is admitted on all hands and tells its own tale. It is, therefore, clear that the Purâṇas must have been written about the same time as the Mahâbhârata and the Brahma-Sûtras.

As regards the merits of my translation, I, by no means, lay pretensions to immunity from faults. Errors, I confess, might naturally have crept into my composition; but I trust that the indulgent public will regard them in a spirit of toleration rather than criticism.

I avail myself of this opportunity to express my acknowledgments to the manager, Pâṇini Office, but for whose courtesy and enterprise these pages would never have seen the light of day. This philanthropic office, for the facility which it has been all along rendering to place the sacred books of the Hindus within the reach of the English knowing public is justly entitled to the everlasting gratitude not only on the part of the educated Indians but the entire civilised world.

RAJENDRA NATH SEN.

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The Brahma-Vaivarta Purâṇa.

BRAHMA-KHAṆDA.

CHAPTER I.

1-5. I bow to the Supreme Lord who is for ever worshipped by Gaṇeśa, Siva, Brahmâ, Indra, Ananta, the goddesses of Fortune and Knowledge called Lakṣmî and Saraswatî respectively and other deities and also by Manu and the best of saints. I adore the Eternal Hari whose body is manifest in the grossest form, surpassing the grossest of all material objects, who sustains endless universes on the pores of His skin and who at the time of creation was united with Mâyâ, the principle of unreality, and, by dint of His might, created the whole world which teems with animate and inanimate objects. I contemplate the Supreme Being who is all volition, free from desire who transcends the limits of the three properties of nature and who, out of compassion for his devotees, assumes the form of Syam-Sundara, literally dark-coloured and beautiful, a form which is indescribable. I adore the imperishable Eternal Brahma, Srî Kriṣṇa, from whom have sprung nature and along with her Brahmâ, Viṣṇu, Maheśa and other deities. Vyâsa, the holy saint, on the hypothesis that the goddess of knowledge is the heavenly cow who yields all desires and that the Vedas are her calves, milked the Brahmâ-Vaivarta Purâṇa out of the said cow which is extremely sweet and just like nectar; therefore, O foolish mortals, if you wish to relieve yourself from the troubles of the world, you had better incessantly drink the said milk and after having adored the god Vâsudeva and, afterwards, Nârâyaṇa, Nara, Narottama, Sarswatî and Vyâsa, you ought to recite the 18 Purâṇas and other works.

6-13. In days of yore, in the shrine of Naimiṣâraṇya situated in India, once upon a time, Śaunaka and other saints were seated on asanas, that is seats made of holy grass, after having performed the daily customary rites and casual ceremonies, when Sauti, the best of saints, arrived there and bowed to them with humility. The Ṛiṣis, also, as soon as they saw him greeted him. Thereupon the great saint, Śaunaka, conversant with the Purâṇas and of a tranquil disposition, with pleasure and religious fervour, duly worshipped Sauti, an adept in the Purâṇas and the very personification of tranquillity; and after the latter was relieved of the fatigues of his journey, asked him of his welfare. Saunaka, in the presence of all the saints, with great humility, queried Sauti, anent the Purâṇas, a subject which is pleasing to the ears and full of narratives with regard to Kriṣṇa, which is clearly an embodiment and depositary of good, from which everything good in the world can be obtained, which is the originator of all good and destroyer of all evil, which breeds devotion in Hari, brings

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happiness and redemption and, to crown all, imparts knowledge of the true or essential nature of things and the study of which is calculated to promote the number of sons, grand-sons and wives. At that time, Sauti, surrounded by the saints, began to look like the moon adored by the stars of heaven.

14-23. Śaunaka said, "O Muni, where do you propose to go to and whence are you coming? Are you well? What an auspicious day it is for us, in that we have an occasion to see a saint like you, for it appears that you have come to us in view of the fact that we, though desirous of redemption, are immersed in the sea of the world absolutely devoid of the knowledge of the essence of creation and afraid of the prowess of Kaliyuga! You have entirely solved the mysteries of the Purâṇas and are hence aptly styled Paurâṇic, that is, one versed in the Purâṇas. Your kindness is unbounded. O you, of good fortune, at this time kindly recite to us some Purâṇa which will give us such knowledge as is likely to engender in our mind devotion to Srî Kriṣṇa, a devotion which is even greater than redemption and strikes an axe at the root of all karma, Predestinarianism, which renders a man liable for his acts. By dint of the faith in Kriṣṇa, the chain of delusion which ties men down to worldly affairs is cut asunder. The faith in Kriṣṇa is just like the rain of nectar to those who are constantly consumed by the conflagration of this temporal world; and without faith in Kriṣṇa, mortals are incapable of enjoying bliss or happiness in any way. Son, please call memory to your aid and narrate to us that Purâṇa which deals specifically with certain subjects below—namely, the Purâṇa which describes the Eternal Brahmâ as the seed or root cause of all things and which deals with the work of His creation; the Purâṇa which deals with the question whether the Supreme Being is corporeal or formless, as to how He is adored and contemplated and how the Vaiṣṇavas, anchorites and saints worship Him and as to whose opinion prevails in the Vedas; the Purâṇa which deals with the form of nature, the indications of property and determination of the sublime.

24-42. Describe to us the Purâṇa which relates in detail the different kinds of worlds, namely, the Goloka, the Śiva-loka, the Vaikuṇṭha, the Purâṇa which deals with the parts as distinct from the whole, with nature and her different modifications and with the soul as apart from the matter; the Purâṇa which deals with the gods and goddesses of mystic origin, with the creation of the sea, the mountain and the river; the Purâṇa which treats of things which are parts of nature, of digits or digits of digits, their essence, the way in which they are worshipped or celebrated by hymns; the Purâṇa which deals with the wonderful and immortal narrative of Râdhikâ and fully describes the incidents relating to Durgâ, Saraswatî, Lakṣmî and Sâvitrî; the Purâṇa which deals with the law of Karma, the extermination of Karma, with hell and redemption from sin; the Purâṇa which assigns to mortals different kinds of births by virtue of their merits and demerits; the diseases to which they are subject and the acts by which they are relieved; the Purâṇa which treats of Manasâ, Tulsî, Kâlî, and Gangâ; the Purâṇa which deals with the Sacred Stone typical of Viṣṇu, with charity, morality, and sin, with the character of Gaṇeśa, his birth and deeds, his secret amulet, his hymn and incantations, a wonderful subject about

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which we never heard anything before; the Purâṇa which treats of the incarnation of the Supreme Being Srî Kriṣṇa in the sacred land of India. O Saint, kindly narrate to us some wonderful Purâṇa which is full of narratives, the audience of which immediately produces the feeling of asceticism; the Purâṇa which lets us know of the house of the individual wherein Kriṣṇa was born and of the woman who by giving birth to Him was honoured and truly blessed; the Purâṇa which unfolds to us the following points: where Srî Kriṣṇa went to and with what object in view after his incarnation; what works He accomplished and why and at whose instance He relieved the earth of her burden and maintained the dignity of the world and why He went back to the Goloka, that is, the Cow-world. This is a subject which is calculated to purify the mind, which is incomprehensible even to the Munis and with regard to which questions have been put or not put according to the scope of one's intelligence. For a good master is truly he who inculcates his pupils on any subject irrespective of the fact that they are inquisitive or not; who regards the fit or the unfit among his pupils with strict impartiality.

43-52. Sauti said, "The sight of the lotus of your feet has conferred upon me all benefit. I am coming from Sidheśwar and I shall go to the hermitage of Nârâyaṇa. I have come here to Naimiṣâraṇya, a sacred place in India, in order to bow to the Brâhmaṇas after having blessed myself with their sight. Any one who owing to ignorance does not bow to a Brâhmaṇa, a god, or his spiritual master is never disentangled from the snares of time so long as the sun and the moon are in existence. Hari, the Lord of the universe, is roaming throughout India in the shape of a Brâhmaṇa ; therefore only virtuous men on account of their merits bow to Hari in the guise of a Brâhmaṇa. O Lord, I am conversant with all things with regard to which you have questioned me. They are all mentioned in detail in that excellent Purâṇa which is the substance of all the Purâṇas.

This Purâṇa dispels the delusion of the other Purâṇas, that is, the secondary treatises on the Purâṇas or minor Purâṇas and the Vedas and produces faith in Hari. This is calculated to promote the knowledge of the reality or essence of things. This Purâṇa yields, to the desirous, the object of their desire, gives redemption to those who aspire for it and engenders pious faith in the mind of the Vaiṣṇavas. In fact, it is just like the Kalpa tree, a celebrated tree supposed to fulfil all desires. The first canto of this Purâṇa describes the Supreme Being, the cause of the universe, in whose meditation the ascetics, the virtuous men and Vaiṣṇavas are always absorbed. Between these people practically there is no difference. They receive appellations according to the development of their intellect. Association with good men styles people virtuous, later on, association with the ascetics makes them yogis; and in course of time, they are styled Vaiṣṇavas, a rank higher than the last two, when they unite with the Vaiṣṇavas.

53-60. This canto treats of all the gods and goddesses and their origin. The canto which deals with nature gives in detail an auspicious account of all the goddesses. In the Brahma-part the processes of the development of Karma, the determination of the Sâlagram, (the Holy stone) the amulet, the hymn, the incantation and worship appertaining to the goddesses have been specified. This canto also deals with the features of goddess. Nature, the characteristics

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of the digits and the fame and might of the goddesses. This canto also tells us about the ultimate destination of the virtuous and vicious to places of happiness and misery; delineates hell and the diseases and points out methods of redemption. Later on in the Ganeśa Khaṇḍa or part, the birth of Gaṇeśa, his nature unattainable by the Vedas, the mystic amulet, hymn and incantation are put down. Then follows the part which relates to the birth of Śrî Kriṣṇa and deeds which He performed in the sacred land of India, namely, the unloading of the earth of her burden, His auspicious games and amusements and the maintenance of the prestige of the virtuous.

61-69. O best of saints, I have just told you about the excellent Purâṇa divided into 4 cantos which is a clue to all religions. It is the best of all the Purâṇas as it is connected with the Vedas and inasmuch as the Brahma is fully described in it, it is called the Brahma-Vaivarta Purâṇa. This sûtra (literally string, hence, system) of the Purâṇas, in the beginning Śrî Kriṣṇa, the Supreme Being, in the Cow-world which in exempt from all evil and disease, first gave to Brahmâ who in his turn handed it over in the grand place of pilgrimage called the Puṣkara to Dharma, (Virtue incarnate). Thereupon Dharma gladly gave it to his son Nârâyaṇa, and the latter saint gave it to Nârada. Nârada on the brink of the Ganges gave it to Vyâsa who made a brief sketch of the grand interesting narrative and, in the sacred Siddhakṣetra, handed it over to me. O lord, I have described to you its history in brief, now hear it in detail. A man may get the same reward by reading one chapter of this work that he is likely to get by reading 18 thousand slokas of this Purâṇa composed by Vyâsa.

CHAPTER II.

1. Śaunaka said, O Sauti, I heard from you matters solicited by us the excellence of which cannot be described in words. Kindly narrate to us the whole Brahma-Khaṇḍa in detail.

2-5. Sauti said, I bow to that Spiritual Leader Hari of immeasurable strength and, after having adored Hari, the gods and the Brâhmaṇas, I commence the narration of the subject dealing with the eternal religion. The excellent Brahma-Khaṇḍa which I heard from Vyâsa is calculated to remove the gloom of ignorance and like a lantern, leads us to the path of knowledge. O best of saints, in the beginning, at the time of 'pralaya' that is universal destruction, only a mass of indestructible light, the cause of endless effulgent worlds bright like millions of suns, was in existence.

6-16. Within the radiant light of that absolutely self-determining Hari, lay dissolved the three all-fascinating worlds. O best of saints, above these three worlds lies the Cow-world, imperishable like the Deity, round like a circle and extended over an area of 24 crores of miles. That extensive world, constituting a land of gem is an embodiment of light. Even in dream the Yogis are incapable of enjoying its vision. The land is only capable of being seen or attained by the Vaiṣṇavas. That Cow-world, devoid of mental or bodily pain, disease or decrepitude or death, sorrow and fear, is fixed in the sky solely by the meditative power of the Supreme Being. In that Cow-world, countless temples made of excellent gems are displaying their splendour. In the said world, at the time

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of the great destruction, only Lord Kriṣṇa and, at the time of creation, cow-herds and Cow-herdesses reside. South of it 122 crores of miles downwards, the Vaikuṇṭha, on the right, and the Śivaloka on the left side (both of them as charming as the cow-world) are situated. The Vaikuṇṭha is extended over an area of eight crores of miles and is round like a circle. It is non-existent at the time of the great destruction and, at the time of creation, it is connected with the figures of Lakṣmi and Nârâyaṇa. In the Vaikuṇṭha, during the sojourn of Lakṣmi and Nârâyaṇa, the retinue of Nârâyaṇa who has four hands and who is exempt from death, decrepitude etc, also reside. On the left side the Sivaloka occupies an area of eight crores of miles. It is non-existent at the time of the great destruction and at the time of creation it is connected with the figures of Śiva and his retinue. In the interior of the Cow-world, there shines a beautiful light which is the very embodiment and source of supreme happiness. The ascetics, by virtue of their asceticism, contemplate the said light with the eye of wisdom. Behind this enrapturing invisible excellent light, beams forth the resplendent delightful image of the Eternal Being. His colour is like the aspect of a new cloud; His eyes, like red lotuses. His face is replete with the glory of the full moon of spring.

17-27. In a word, His delightful grace is the receptacle of the waves of beauty appertaining to a hundred thousand Cupids, He is vested with two hands and a flute, puts on a yellow garb and has a smiling appeareance. Kind to his adherents, He is decorated with excellent gems. His whole body is annointed with sandal, musk and saffron paint. His breast is marked with a curl of hair and adorned with that celebrated gem called Kaustubha. He holds, on his head a crown and diadem made of excellent gems. That Eternal Being is seated on a royal throne. He is full of self-determination and the cause of all. He is supremely good and the receptacle of everything. Dressed as a cow-herd, He looks tender in age. The glory of that perfect Being always prone to favour His adherents, is equivalent to the beauty of 10 millions of full moons. He is exempt from desire and incorruptible by nature. All good can be attained through Him. He is holy and the source and embodiment of good. He occupies the central figure in the dance of the cow-herds and cow-herdesses and He is the Lord presiding over the dance. His face, as such, is tranquil, and He is the cause of supreme happiness and brings about the accomplishment of one's desires. This Being is true, incorruptible, inexhaustible or imperishable and is an embodiment of the accomplishment of all objects. He transcends the three properties of nature, and has an eternal image. He is the primary cause of the universe and indescribable. He transcends nature, in fact, and is invoked by many. The Vaiṣṇavas, gifted with the virtue of tranquillitly, worship that Hari, independent and matchless, the very image of peace. The Deity who has got no second, the wielder of the form as described above, before creation beheld the whole universe with all its sides and space all around, and found it absolutely void.

CHAPTER III.

1-9. O best of the Brâhmaṇas, thereupon the Deity who is self-determining and requires no support, when He beheld that the whole universe was absolutely denuded of life, wind, trees, mountains, grain and crops, enshrouded in darkness, and fearfully void, brought contemplation to His aid and began to create

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the world of His own free will and volition. At once, from His right side, the three qualities of nature, incarnate, the cause of all creation, emanated, first in order. Afterwards, the spirit of the sublime, the principle evolved from nature being the fundamental intellect and first step towards creation emanated from the virtues. Egotism emanated from the spirit of the sublime; and from egotism came out the five subtle and primary elements, namely—form, taste, smell, touch and sound. Subsequently, from the right side leaped out a being, the lord Nârâyaṇa, dark in colour, youthful, clad in yellow garb, vested with four arms and decorated with a wreath of forest flowers. A gentle smile was playing on his lips and his four hands were respectively decorated with conches, wheel, club and lotus. He was ornamented with gems and the Kaustubha. He had a bow connected with horns. The charming grace of his face vied with the vernal moon; his breast was adorned with a tuft of hair. The lord of Lakṣmî vied with Cupid in grace. Then he worshipped Śrî Kriṣṇa and adored Him thus:

10-17. O Lord, Thou art the subject, the object and the author of good. Thou art the cause of everything, the embodiment of effect, and the cause of all cause and also the effect. Thou art the devotee of devotees, the embodiment of devotion and thou also yieldest fruits of devotion. I bow to thee who art sombre in appearance like the deep dark cloud, just visible in the sky, delightful and replete with thine own essence. Though exempt from desire, thou art the embodiment of desire. Thou feelest desire and at the same time art the author of all desires. Thou art identical with all objects and at the same time the author of all objects. There is none superior to thee; thou art the cause of everything. Thou art the Vedas and the very embodiment of the fruits (reward) as described in the Vedas. Thou art the fountain-head of the Vedas, and through thee, all people attain the fruits as described in the Vedas. Thou art the knower and the dispenser of the Vedas; and of all who know the Vedas, thou art the best." After having said so with profound devotion, at the command of the Supreme Being, he took his seat in front of Him on a beautiful throne of gem. Whoever devoutly in the morning, noon and evening reads the above hymn as composed by Nârâyaṇa is absolved from all kinds of sins. Anyone who is anxious to get a son or a wife or regain a lost Kingdom or fortune succeeds in his design by reading this hymn. Any person who loses his liberty is thereby certainly released. A diseased person who listens attentively to the above hymn for a year is cured of all malady.

18-23. Later on, from the left side of the Supreme Being, sprang the five headed Maheśa, stark naked, fair in complexion like pure crystal. He had the resplendent glory of gold purified by fire; his head was decked with a twisted lock of hair. A gentle smile was playing on his cheerful countenance beaming like lotus; each one of his faces was possessed of three eyes, his forehead was crowned with the moon. The master of the masters of Yogis, the author of all prosperity, one who has achieved all his objects, he was holding in his lotus-like hands the trident, the spear and the rosary of beads. He is the embodiment of death and full of wisdom. This deity is Śiva, the conquerer of death, who is full of happiness born of wisdom and the dispenser of profound wisdom.

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His charming appearance puts to shame even the full moon. He is pleasing to the sight, he is the best of the Vaiṣṇavas and resplendent with the energy of the Supreme Being. With tears in his eyes and with his body agitated with rapture for the love of Kriṣṇa, with folded palms and in a faltering tone he placed himself before Lord Kriṣṇa and worshipped him thus :—

24-29. "I adore thee, O Lord, who art the best of those who grant victory, who art the cause of victory and, thyself invincible, the impersonation of victory itself. Thou art the Lord, the cause, the support of the universe and at the same time the embodiment of the entire universe. Thou art the preserver and the destroyer of the universe. Thou bestowest fruit (result); thou art the essence of the fruit, the receptacle of the fruit, and thyself, the embodiment of the fruit. Thou takest birth in the world in various shapes. Thou art the best of those who wield power, the giver of power, nay, power incorporate" Mahâdeva, after having worshipped and accosted Lord Kriṣṇa in this way, at His command, took his seat on a throne of gem. Anyone who, attentively and with concentrated mind, reads the verses composed by Śiva gains all his objects and attains victory at every step. His friends, fortune and prosperity always multiply and his sins, calamities and all his enemies perish.

30-40. Sauti said, "Thereafter a very old anchorite with the waterpot of ascetics in his hand sprang from his abdomen. He is the lord of artists, has got four faces and is the father and preceptor of all. His dress and tuft of hair are all white. This god is the bestower of all prosperity, the yielder of the fruits of devotion, the creator, the dispenser, the author and remover of all karma. This Brahmâ is the abode of mercy, the dispenser of the four Vedas in which he is well versed. His appearance is tranquil, his nature, graceful. He is the husband of Sâvitrî, (the mother of the Vedas) as well as of Saraswatî the goddess of knowledge. Brahmâ, with all his body agitated with joy and with folded palms and, with a submissive attitude, sat before Kriṣṇa and worshipped him thus:—" I adore thee, O Lord, who transcendest the three properties of nature, who art unspeakable and known by the names of Govinda and Kriṣṇa and assumest the form of a cow-herd. Thou art dark in aspect like a new cloud and beautiful like 10 millions of Cupids. Thy appearance is tranquil and enchanting. Thou art the Lord of Râsa (a kind of cow-herd dance). Intent upon this game, thou revellest in the circle of the Râsa in the Vrindâvana. Brahmâ, after having adored Kriṣṇa in this way, and bowed to Him accosted in a suitable language Nârâyaṇa, and Maheśa and occupied an excellent throne of gems. Whoever, after having got up from his bed, reads the hymn composed by Brahmâ succeeds in getting rid of all his sins ; his bad dreams are converted into good dreams and he acquires faith in Kriṣṇa, a faith which is calculated to increase the number of his sons and grandsons. By virtue of this faith, his infamy is removed and he gains a good name in the world.

41-47. Sauti said, "After that, from the breast of Srî Kriṣṇa, sprang a smiling white being with clusters of knotted hair on his head. This being is omniscient, merciful and exempt from the sentiments of jealousy and anger ; he is the eye-witness of every incident, strictly impartial and is the cause of all and everything. He has full knowledge of virtue, is virtuous, imparts virtue to others and the incarnation of virtue. This most propitious god, the product of digits,

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is in fact virtue incarnate to those who are disposed to do virtuous deeds. This being threw himself prostrate on the ground before the Supreme Being, the Lord of all and the dispenser of all desires and worshipped him thus :—

"I adore Thee, O Lord, dark as a novel cloud, who art all happiness, matchless, imperishable, permanent, who art known by the names of Kriṣṇa, Viṣṇu, Vasudeva and Govinda, who art the preserver of cows ; who after going to the cow-pen puttest on the tuft of hair on the tail of calves ; the best of Beings who dwellest among the cows, the cow-herds and cow-herdesses ; who residest in the circle of the Râsa.

48-52. Dharma, having so worshipped Srî Kriṣṇa got up, accosted Brahmâ, Viṣṇu and Maheśa and then sat down on an excellent throne of gem. Whoever, at the break of day, after having got up from his bed, reads these 24 names of Śrî Kriṣṇa as uttered by Dharma attains happiness and success by all means. At his death the name of Hari comes home to him and, when he dies, he goes to the Cow-world and becomes the bondsman of Hari. He is ever harboured by virtue ; is never inclined to commit any sin and brings under his entire control (that is fully achieves) the 4 ends of human life taken collectively, namely, virtue, wealth, enjoyment and redemption. All his calamities run away like snakes scared away at the sight of the divine eagle."

53-62. Sauti said, "Afterwards, from the left side of Dharma, sprang a nymph just like the goddess of fortune herself incarnate. Later on, from the mouth of the Supreme Being sprang a goddess very fair in complexion, holding in her hand a lute and a book. Her beauty vied with ten millions of moons and her eyes were like spring lotuses. She was ornamented with gems, her raiment was resplendent like fire. This goddess is the fairest of the fair and has a play of gentle and arched smile on her lips; the row of her teeth is very beautiful, her body is pleasingly cool in summer and delightfully warm in winter. She is the supreme mother of Śruti and other Śâstras and the learned folks. Her appearance is tranquil; she is the quality of goodness and purity incarnate. She is the tutelary deity of the poets, the presiding goddess of speech, and known by the name of Saraswatî. She first of all sat down before Śrî Kriṣṇa, played upon her lute and cheerfully began to recite the names, virtues and deeds of Śrî Kriṣṇa. The goddess with folded plams began to worship him by the recitation of the glorious deeds which he had performed in every birth and in every age. She said, "O Lord, by occupying the central position in the circle of dance, a sport to which thou art impelled by curiosity, thou placest thyself on a throne made of gems with which Thou also adornest Thy person. Thou art the Lord and author of the Râsa and also the Lord of the fair sex who indulge in the Râsa. Thou divertest thy mind with the sport of the Râsa whose presiding deity Thou art. I adore thee. Thou art exhausted by taking part again and again in the above dance and thou art the tranquil-faced husband of those cowherdesses who love the Râsa"

63-64. This chaste goddess, after having thus worshipped and adorned the Supreme Being, with a cheerful countenance and a mind animated with passion took her seat on an excellent throne of gem. Whoever after having got up from his bed reads the above hymn as recited by the goddesses of knowledge is blessed with wisdom, wealth, learning and sons and always passes his days in happiness.

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65-73. Afterwards from the mind of Lord Kriṣṇa sprang another goddess, fair in colour and ornamented with gems. She had a smiling face and was in the prime of her youth. She was clad in a yellow garment. Through her alone, all wealth can be acquired. She is the presiding deity of wealth. She is styled in heaven the celestial goddess of fortune. This great goddess, stooping low with devotion, faced the Supreme Being and addressed him thus, "I adore Thee, O Lord, who art the embodiment, the master and the receptacle of truth. I adore Thee who knowest truth and art Eternal." This great goddess, casting a halo of light all around with the supreme charms of her person which vied with heated gold, adored and venerated the Supreme Lord in the way mentioned above and cheerfully sat down on the throne. Thereupon, from the intellect of the Supreme Lord, sprang another goddess, the presiding deity of all creation. She is Nature incarnate, the root cause of all universe. Her colour is like gold heated on a furnace of fire and her splendour emulated millions of suns. A gentle smile always plays on her lotus-like face and she has eyes that vie with the spring lotuses. She is dressed in red and ornamented with gems. She is the presiding deity of sleep, thirst, hunger, kindness, piety, forgiveness and other forces of nature. This dreadful hundred-handed goddess is known by the name of Durgâ who is the destroyer of all calamities.

This chaste goddess with her innumerable hands held trident, spear, bow of horns, sword, numberless arrows, conches, wheel, club, lotus, water-pot, thunder, string of beads, hook, lance noose, missile, staff and various weapons known as Nârâyaṇa-astra, Brahmâ-astra, Rudra-astra, Pâśupata-astra, Pârjanya, Vâruṇa, Âgneya and Gândharva-astras. She faced the Supreme Being and cheerfully addressed him thus, "O Lord, I am the embodiment of all force and form, the great goddess Nature incarnate. It is true, every one acquires strength through me and yet I am not independent, for I have been created by Thee. Therefore Thou art the Lord, the refuge, the preserver, creator, the destroyer and the reviver of the universe. Therefore I, with happiness, adore thee who art all happiness. In the mere twinkling of thine eye, Brahmâ falls; by a mere twisting of thine eye-brow, crores of Viṣṇus may be created. Who can delineate thine incomparable prowess?

74-80. With the greatest ease Thou canst create all the animate and inanimate beings, Brahmâ and other gods and many a goddess like myself. Thou art perfect, hence, venerable and so I adore Thee, O Lord; the sublime Being Virâṭa who sustains the whole world is merely one of thy digits. I adore thee accordingly, O Supreme Being; I bow to thee who art beyond the power of the adoration of Brahmâ, Viṣṇu, Maheśa, the Vedas, myself and the goddess of knowledge and who art beyond the scope of knowledge. Again and again, I adore Thee who art free from all desire and inclination, whom all the Vedas and people, adept in the Vedas are incapable of worshipping. In a word, none can worship the invisible." Durgâ having worshipped Him in this manner and taken her seat on an excellent throne of gem, the chief among the gods also adored Him also by turns. Whoever at the time of worship reads the above hymn of Durgâ is crowned with success and happiness in every walk of life. Durgâ never quits him nor goes to any other place. That man acquires a great reputation in this mundane world and on the extinction of his body he goes to the Cow-world (Go-loka).

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CHAPTER IV.

1-10. Sauti said, "O Brahmaṇa, after that, from the tip of the tongue of Śrî Kriṣṇa, sprang a maiden quite enchanting, decked with all sorts of ornaments, with a rosary of beads in her hands, clad in white dress, and bright in appearance like white alabaster or crystal. She is famous by the name of Sâvitrî in the three worlds. This chaste goddess Sâvitrî sat face to face with the Eternal Brahmâ with folded palms and humbly began to worship Him thus: "O Lord, thou art incorruptible, stainless, without collyrium, and though full of effulgent lustre thou hast assumed a dark-blue appearance out of compassion for thy devotees." The goddess Sâvitrî, the mother of the Vedas, having worshipped Him thus again bowed to Him and with a gentle smile sat on a pleasing throne of gem. Thereupon, from the mind of the Eternal One, sprang a deity, fair in appearance like heated gold. He churns the mind of licentious men with his 5 arrows, hence wise men distinguish him by the name of Manmatha, that is, churner of the mind. From the left side of Cupid, (Kâma) came out an incomparable beauty, a maiden whose appearance fascinates the world. The very sight of this nymph excites lust in the mind of all people; hence sages call her Rati (goddess of love). Cupid armed with bow and five arrows along with his spouse duly worshipped the Eternal Being and sat down before Him on a charming throne of gems.

11-20. This Kâma who wields the following arrows, namely, killing, stupifying, soporific, emaciating and maddening, experimentally discharged the arrows on all and, at the desire of the Supreme Being, every one was excited with lust. To crown all, the great anchorite, Brahmâ looked with wistful eyes at Rati and immediately his semen was discharged. Thereupon Brahmâ was much ashamed and loitered there with his garment hiding the semen, but the semen burnt his cloth and was converted into fire (one of the principal gods) encompassed by burning flames. When the Eternal Being saw the fire dreadfully increasing, He emitted from His mouth drops of saliva and with the breath of his nostril created water. O great saint, the water, as soon as it was created, inundated the whole world. A little portion of that water extinguished the dreadful fire. For the above reason up to this date fire can be easily put out by water. Afterwards, from that water, a Being, the presiding deity of water, sprang into existence. Known by the name of Vâruṇa, he became the king of the sea-animals. Anon, from the left side, of fire sprang a damsel named Swâhâ who is called by sages the spouse of Fire. From the left side of Vâruṇa, there sprang a nymph called Vâruṇî, the affectionate spouse of Vâruṇa.

21-29. From the breath of the Eternal Being, sprang into existence the Wind that began to blow as the life of animals. The breath of all animals is but an offspring, a portion of the Wind. From the left side of Wind, his wife known as Vâyavî came into existence. O Brahmana, it is a matter of wonder that through the might of the unerring dart of Cupid, the Supreme Being also had to discharge his semen, but through fear of revelation to the gods, He himself threw it into the water. In a thousand years from that day the semen was converted into an egg and from that egg came out a huge and mighty being called the

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Virâta. This Virâta alone is the support of the whole creation and sustains a universe on each of the numberless pores of his skin. He is the grossest of the gross; there is none in the world so great and sublime as he. The receptacle of all, Virâta is celebrated by the name of Mahâ-Viṣṇu and is only the 16th part of Śrî Kriṣṇa. As leaves of lotus, (as soon as they spring from ordinary ponds,) float on the surface of the water, so it is strange to say that two demons came out from the secretion of the ears of Mahâviṣṇu and, springing out of the water, attempted to slay Brahmâ, the lord of creation. As soon as Nârâyaṇa observed this, he laid them prostrate under his thigh and slew them. From their fat or marrow, the whole earth has been created and this earth is the continuous abode of Vasundharâ (the goddess who presides over earth) and harbours the world teeming with animate and inanimate objects."

CHAPTER V.

1-11. The great Riṣi, Śaunak, said, "My thirst for knowledge is increasing more and more as I hear your words sweet like honey, so please tell me if the cow-herds and the cow-herdesses you alluded to are eternal, that is, if they are real or imaginary. Please dispel my doubt by dwelling on this point in detail." On hearing this, Sauti, the best of saints, replied, " O Brahmaṇa, listen to my statement in answer to your querry. The beings whose origin I celebrated to you, though they are imaginary at the time of creation, dwell in a latent condition at the time of every annihilation or destruction of the universe. Even Nârâyaṇa, Maheśa, and Nature the great god dess (the root and plastic cause of creation) (though only imaginary beings in the sense that nothing is real except the Brahma,) exist potentially on the occasion of each Pralaya or destruction. It follows therefore that nothing is real, all is imaginary. O Brâhmaṇa, first, I told you about Brahma Kalpa, now I am going to describe to you the Varâha and Padma Kalpas. Kalpa is of three kinds : Brahmâ, Vârâha and Padma. O saint ! an age or yuga is likewise divided into 4 parts, *viz.* Satya, Tretâ, Dwâpara and Kaliyuga. tI is said that the age (yuga) of the gods is equivalent to 360 human yugas as mentioned above. The extinction of each Manu takes place in 71 divine (yugas). The period, covered by the consecutive, extinction of 14 Manus, is equivalent to one day of Brahmâ, the lord of creation, and 360 such days constitute one year of Brahmâ ; and it has been ascertained that the span of his life extends over a period of 108 such years. The sages who know the future have ascertained that the total period of longevity alloted to Brahmâ is equivalent to one wink of the Supreme Being that is, the moment which expires by the mere twinkle of his eyes. This includes Sambarta and various other kinds of Kalpas. The great saint Mârkaṇḍeyâ will live for a period of 7 such small kalpas. Such a small kalpa is equivalent to one day of Brahmâ the lord of creation. It therefore follows that the span of life allotted to Mârkaṇḍeyâ is equivalent to only seven days of Brahmâ.

12-17. I narrated to you before the three kalpas, *viz.* Brâhma, Varâha and Pâdma ; now listen, I am going to tell you how the world was created at each kalpa. At the Brâhma kalpa Brahmâ, at the command of Śrî Kriṣṇa, first created the earth with the marrow of Madhukaitava and, then, other objects. In the

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second kalpa, that is, Varâha, Viṣṇu in the form of a boar raised from the infernal region the earth on the verge of destruction. In the third kalpa, that is, Padma, Brahmâ settled on the abdomen of Viṣṇu and created all the three worlds including the Brahmlaoka *i.e.*, every-thing with the exception of the three Eternal worlds. O devotee, whose sole treasure is your meditation, in answer to your query regarding the solution of the problem of creation, I related to you something about its mystery and the number of ages. Now please tell me what you wish to hear. That I shall relate to you." Śaunaka, the great devotee hearing this, said, "O lord, oblige us by describing to us exactly all the deeds which Śrî Kriṣṇa, the lord of the Cow-world, performed after creation.

18-25. Sauti answered: "Thereafter the Lord of the Cow-world in company with the gods who were created by Him went to the orb or sphere of the Râsa (a dance of cow-herds and cow-herdesses) most enchanting to the view. This orb is situated in the centre of the lovely kalpa trees. It is circular, refreshing, extensive and level. It is refined with sandal paste, paste of aloe, musk, saffron and other kinds of fragrance. In one place there is curd, in some other places there is parched grain; here, white paddy meets the eye and there, you find plenty of new bent grass. This orb of the Râsa is characterised by knots of silk and thread, embellished with green twigs of sandal suspended from the top and surrounded on four sides by plants and trees. This orb has acquired a great splendour through crores of mansions made of excellent gem. In these mansions, lamps of gem always dispel darkness through their own rays. The smell of fragrant flowers and frank incense diffused, here and there, gratifies the olfactory nerves. Lovely bed-steads filled with all things that could be enjoyed by the senses are spread for ever and have acquired a supernatural charm. O best of saints, the Supreme Being went to sojourn there. The gods were astounded at the sight of the splendour of the sphere (Râsamaṇḍala). Thereupon from the left side of Śrî Kriṣṇa, there sprang a beautiful-nymph who, with quick footsteps, fetched flowers and presented oblation to the lotus feet of the Supreme Lord.

26-35. In view of the fact that the said nymph, as soon as she became manifest in the orb ran towards Śrî Kriṣṇa, the sages conversant with the Purâṇas have celebrated her by the name of Râdhâ. She is the presiding deity of the wife of Śrî Kriṣṇa and as she came out of His life, she is to Him dearer than His life. From the very time of her manifestation, she was 16 years of age; she was in the full bloom of her youth, dressed in very shining apparel, possessed of a gentle smile, pleasing to the eye, of soft complexion, the fairest of the fair. Her slender body, through the weight of her buttocks, was bending a bit. Her buttocks and breast were heavy and swelling. Her lips surpassed in redness the Bandhujiva flowers. She was decorated with a set of teeth that beat hollow even the row of pearls. The lotus-face of that graceful nymph and her eyes respectively thieved the beauty of the full moon. Her nose was beautiful like Garuda's. Her cheeks surpassed in beauty the golden snail and the lotus of spring. Śrî Râdhâ whose ears were bedecked with gems, whose forehead was marked with vermilion and whose cheeks were annointed with sandal, aloe-paste, musk and saffron was looking extremely handsome. The

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pure Râdhâ was decked with a wreath of jasmine on her breast. She had an excellent lock of hair and a load of graceful chignon on her head and her legs were robbing the land lotus of its beauty. *

36-45. By her movements, she put to shame the swan and wagtail. By the constant use of excellent and delightful wreaths inlaid with gems, necklace of pearl, bracelet on the upper arms and wrist, golden chain and various other wonderful ornaments and pearls, Râdhâ's beauty was brought into prominent relief. O Saint, whose sole wealth is thy meditation, Râdhâ, after having manifested herself thus accosted Lord Kriṣṇa and feasting her eyes with the sight of the lotus face of the Lord, sat with a smiling appearance on a throne of gem. For a wonder, at that time, from the pores of the skin of Râdhâ a number of cow-herdesses equal to Râdhâ in beauty and toilet came into existence. The sages who can calculate figures estimated that the above cow-herdesses were lac-crores in number. O saint, simultaneously from the pores of the skin of Śrî Kriṣṇa sprang cow-herds equivalent to Him in apparel and matchless beauty. The above sages calculated the number of these cow-herds whose beauty the Śâstras cannot describe in words to be 33 crores. At that time, again, from the pores of the skin of Śrî Kriṣṇa cows of various hue and of permanent youth, countless bulls, agreeable kine, various kinds of auspicious milch-cows with calves and other innumerable dark-coloured cows that fulfil desires sprang into being.

46-55. Out of these bulls, Lord Kriṣṇa gave one graceful bull equivalent in strength to a crore of lions to Śiva in order that he might serve him as his conveyance. Later on, from the pores of the nails of Śrî Kriṣṇa came out a number of swans with their spouses and young ones. Out of these a very powerful swan he gave to Brahmâ for his conveyance. Later on, from the tympanum of the left ear of Śrî Kriṣṇa, sprang out a number of graceful horses, one of whom, in the presence of the gods, he presented to Dharma as his conveyance. Again from the tympanum of his right ear, came out very powerful lions and in the presence of the gods, one of them with very great esteem he presented to the goddess Nature. At the same time He bestowed on her the boon desired by her as well as an excellent, invaluable garland of flowers. Later on, the best of ascetics Śrî Kriṣṇa, by dint of his abstract meditation created 5 graceful chariots of pure gem and swift like the wind. Each of these chariots is decorated with wheels and hundred thousand sporting-horses. In motion they vie with the wind. These chariots are full of things enjoyable, contain numberless beds and are driven by a large number of horses. Each play-house is beaming with lamps of gem and decorated with various coloured jars made of pearls. In some places, there are looking glasses made of gems and precious ornaments. In other places, there are white fly-brushes, or chowries. These very much added to the beauty of the chariots.

56-66. Listen further, all these chariots were decorated with flags, (resplendent like fire,) flower-wreaths of various hues and superb garlands of pearl, gem and diamond and myriad of beautiful artificial red lotuses of emerald and pearl. O best of the twice born, out of these chariots, Kriṣṇa gave one to

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Nârâyaṇa, one to his own beloved spouse Râdhâ and three he reserved for his own use. Thereafter, from the private parts of Kriṣṇa, a mighty being of tawny colour with his companions came out and inasmuch as they emanated from his private parts they are known by the name of Guhyas, but the best and the mightiest of them is called Kuvera. He is the lord of all treasure and the king of the Guhyas. Anon, from his private parts came out dreadful ghosts, devils, goblins, demons, evil spirits and false conceptions like pumpkin-gourds, Brahma Râkhṣases, that is, evil spirits of the Brâhmaṇas and Vetâlas (dead bodies occupied by evil spirits). From the mouth of Śrî Kriṣṇa sprang a retinue of beings with countless wheels, clubs, conches and lotuses in their hands, decorated with the wreaths of jungle-flowers and other ornaments, with yellow garments on, of dark colour, having 4 hands each, with crowns on their heads and ear-rings. Śrî Kriṣṇa dedicated the last named beings to Nârâyaṇa, the Guhyas to Kuvera and the demons and evil spirits to Siva.

67-76. What a wonderful glory has the Supreme Being! From His lotus feet He created some Vaiṣṇavas devoted to Śrî Kriṣṇa himself. They are each vested with two hands, of dark and green complexion, holding rosary beads in their hands, and constantly devoted to the thought of Śrî Kriṣṇa with a cheerful aspect. Adherents of Śrî Kriṣṇa, they always hold in their hands oblations of water for washing His feet. Their hair is on end with raptures engendered by the love of Śrî Kriṣṇa; tears of joy constantly flow from their eyes; and the words they mutter are indistinct (they are so much overwhelmed with feelings). Thereupon, from the right eye of Śrî Kriṣṇa, horrible Bhairavas came out. They held in their hands tridents, axes and other instruments. They had three eyes each. Everyone had on his head the figure of the half-moon. All were stark naked. They had huge bodies. They were bright in appearance like burning flame. All were equal in strength to Śiva and weilded gigantic power. These eight Bhairavas were respectively called Ruru, Saṃhâr, Kâla, Asita, Krodha, Bhîṣaṇa, Mahâ-Bhairava, and Khattânga. Later on, from the left eye of Śrî Kriṣṇa, came out an eternal Being. That Being was armed with a trident and an axe, huge in size and stark naked. He was clad in tiger-skin. His face had three eyes and his head was marked with half-moon. This extremely auspicious god is the presiding deity of the Digpâlas and is known by the name of Îsana. Afterwards, hundreds of thousands of female anchorites and devotees known by the name of Dâkinîs and Yoginis, witches and deities called Kṣhetrapâlas came out from his nose and belly and all at once from the back of Śrî Kriṣṇa, the Supreme Being, three crores of gods supremely good in every respect, with heavenly aspect, leaped into existence."

CHAPTER VI.

1-5. The high-minded Sauti said, "Thereafter Śrî Kriṣṇa, the Lord of the Cow-world, with great esteem handed over Lâkṣmî and Saraswatî, (the goddesses of fortune and knowledge,) who were decorated with wreaths of gem to Nârâyâṇa. Śrî Kriṣṇa very gladly handed over Sâvitrî to Brahmâ, Mûrti to Dharma,

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Rati of extraordinary beauty to Cupid and Manoramâ to Kuvera. He also handed over the particular goddess to that god from whom she had sprung. Thereafter Śrî Kriṣṇa called out Śiva the god of all and the precepter of the meditative devotees and in affectionate terms asked him to wed Bhagvatî whose conveyance is the lion. Maheśa, on hearing the words of Śrî Kriṣṇa smiled gently and with modesty and timidity thus addressed the indestructible Lord Kriṣṇa, who is also the lord of life.

6-16. Sankara said, "O Lord, like ordinary people I am unwilling to accept Nature for my bride. She will be a stumbling block across the way of my devotion to Śrî Kriṣṇa. She hinders an act which enables a man to be the bondsman of Harî. She represents a gate which shuts the door upon yoga or abstract meditation. She casts a veil upon the knowledge of Tatwa—true essence of things—Through Nature that has unquestionably a leaning for worldly or temporal affairs, the aspiration of creatures for salvation melts away by degrees and their passion for worldly objects increases in the same proportion. This Nature throws a veil of obscurity over asceticism. She is the abode or rather a basket of mighty delusion, the emblem of a chain which binds this temporal world, converting it into a dreadful prison. Again, she destroys sobre sense and substitutes for it perverted judgment. She promotes the desire to secure the trifling objects of the world, regardless of consequences. Therefore O Lord, grant me the boon I desire; that is, I don't want a spouse. The Supreme Lord, who loves his believers accedes to their prayers. O Lord of the universe, the desire which is predominant in my mind is to consign myself for ever to thy bondage. (*i. e.*, I want to be thy slave for ever.) My prayer, therefore, is this, that I may never obtain sufficient satiation by the meditation of thy holy name and the adoration of thy feet. May I, under every condition, whether awake or dreaming, walk all around, reciting Thy auspicious name and virtues constantly with my 5 mouths. For crores of kalpas, may my mind be engaged in the contemplation of Thy dark blue aspect. May it never be inclined to the enjoyment of material prosperity; may it always lean towards meditation, concentration of mind, the service and the worship of the Deity and the celebration of His name; otherwise my mind will be troubled. Therefore, in no way, I am capable of accepting Nature at this time for my bride. O Lord, the bestower of boons, grant me nine kinds of boons as an indication of my faith in the Deity which are as follows:—

17-24. 1. Thy remembrance, 2. Recitation of Thy holy name, 3. Narration of Thy virtues, 4. Listening to Thy name and virtues, 5. Repitition of Thy auspicious name, 6. The contemplation of Thy graceful aspect, 7. Adoration of Thy feet and partaking of Thy offerings, 8. Recitation of Thy hymns, 9. Surrender of self in Thy service. In a word, all these are desired by me. O Lord, the sages who are conversant with the principle of redemption have described six kinds of redemption:—(1) That by which like the Supreme Being one can enjoy divine perfection or be vested with his six divine attributes, (2) Residence in the Cow-world, (3) Assumption of a form like that of the Deity, (4) Constant residence in the proximity of God, (5) Equality to God, (6) Merging oneself in God.

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The divine attributes which they have described are of 8 kinds and are as follows :—

(1) The power to wield the simplest or subtlest form. (2) The power to wield a light form and thus ascend the sky. (3) The power to acquire anything and everything. (4) The power to do as one desires. (5) Supreme goodness, or excellence, (6) Divinity, (7) The power to bring under control one's passion, (8) The power to renounce all desire. Likewise they have described nine kinds of Siddhis or accomplishments (supernatural powers acquirable by practice, a fruit which could be reaped by means of ascetic severities), which are as follows :—

(1) Omniscience, (2) Far-sightedness, (3) The power to enter into another's body, (4) The perfection of speech, (5) The power to fulfil others' desires like a Kalpa tree, (6) and (7) The powers to create and destroy, (8) acquisition of Immortality, (9) The power to take the front or lead in every undertaking. They have likewise described several kinds of holy acts which are as follows :—

Mental abstraction, practice of devout austerities, acts of charity of various kinds, performance of rites and ceremonies, virtous deeds and acts of fame, truthfulness, fasting, adoration of gods and goddesses, the sight of gods, seven-fold circumambulation round the seven islands, ablutions in 7 oceans, the sight of different kinds of heavens and lastly the attainment of the position of Brahmâ, Viṣṇu or Maheśa. O Master of all, there may be other objects more desirable than those enumerated above, but none among the last-named or first named could hold candle to a 16th part of the infinitesimal portion of the faith which Thy believers cherish for Thee. The happiness which can be secured by such faith cannot be obtained elsewhere. Faith in thee therefore is alone to be solicited." Śrî Kriṣṇa as He heard the words of Mahâdeva which were replete with faith gently smiled and addressed the lord of the Yogis in the following felicitous terms :—

26—35. O best of all knowing beings, lord of all, Mâhâdeva, Thou hadst better serve me for 100 crores of kalpas, day and night, again and again. Thou art a devoted anchorite, an adept, a sage, a Vaiṣṇava and the best of all the gods, O Bhavâ, attain immortality by my boon and be supremely great by conquering death. Gain omniscience, mastery over all the Vedas and perfection of all kinds. O son Śiva, thou shalt easily witness the death of innumerable Brahmâs ; from this day forth thou shalt be equal to me in wisdom, prowess, age, valour, fame and energy ; thou art dearer to to me than my life ; there is no adherent of mine who is so faithful to me as thou art. There is no one dearer to me than thy self. Thou art the emblem of my soul. Foolish, sinful people who will blame thee through perverse judgment shall be entangled into the dreadful snares of time and suffer eternal pain as long as the sun and moon are extant. O Śiva, thou shalt accept Nature for thy bride after the lapse of a hundred crores of kalpas. O Maheśa I have granted all thy prayers. Thou shouldst now carry out my command which ought not to go amiss. Look, when thou and I are one (indivisible), thy words and mine are identical ; so thou shouldst carry them out. By wedding Nature, thou shalt enjoy the ineffable bliss of sexual intercourse with thy bride for a thousand years according to divine calculation ; for thou art not a continuous ascetic, but grand and sublime like myself.

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36-46. O S'iva, one who is all volition or desire, that is to say, one who by one's will can achieve anything one desires, must in time have to pass one's days sometimes like a house-holder and at other times like a devotee or anchorite. Now, listen, I am going to dwell upon the conjugal troubles which thou hadst apprehended. Only an unchaste woman troubleth her husband: a chaste woman doth not. Those women who belong to a noble pedigree are subject to the moral code of their families or lineage. Hence they are styled Kulajâs or Kulapalikâs, that is, they observe the rules or the moral code of their families. A woman of this class loves her husband as if he were her son. Her husband is her sole friend, her support, her god and her only refuge. Whether her husband is fallen (out caste) or not, wealthy or not, is a matter she entirely ignores. She is constantly engaged in his service; but those women who come out from a low pedigree and receive from their parents encouragement to do bad deeds are undoubtedly ravished by others. It is characteristic of such women to malign their husbands constantly. A chaste woman who values her husband more than either of us, that is, S'iva or Kriṣṇa, shall enjoy happiness along with her husband in the Cow-world for a crore of kalpas. O S'iva, she subsequently merges in auspicious Nature who is the essence of S'iva or Viṣṇu. Therefore, O Maheśa, at my bidding, thou hadst better accept Nature as thy wife to enjoy the pleasures of the world. Nay, any one who will, in a sacred land, with the dust of the holy land meant for pilgrims, with a pious mind construct thy male organ associated with the figure of the female organ of Prakriti and with reverence worship it a thousand times with the five necessary ingredients of worship (as presenting flowers, perfume etc.,) shall alone with me enjoy happiness for a crore of kalpas. And whoever will duly worship a hundred thousand S'iva-lingas and associate his worship with rich presents shall never sustain a fall from the Goloka but attain a condition equal to ours in every respect. Moreover, anyone who in the place designed for pilgrims construct the male organ of S'iva with mud, ashes, dung and sand and worship him even only once shall dwell in heaven for 10,000 kalpas and subsequently he, as a king, shall rule over his subjects and by the attainment of knowledge, sons and wealth shall enjoy ineffable bliss.

47-54. By virtue of the worship of S'iva-linga, he shall acquire the character of a saint and philosopher and shall subsequently attain salvation. What can I say more than this, that a place where the organ of S'iva is worshipped, though it is a place not fit for pilgrimage, shall be turned into a place of pilgrimage, and though sinners may die there in numbers yet they shall attain the land of S'iva (?) Whoever at the time of his death will pronounce the name of S'iva, shall be released from the sins accummulated by him in crores of births and easily get 'Mukti,' *i.e.*, release or salvation. S'iva means good; and good means redemption; hence redemption is very easy, through S'iva. This is why he is styled S'iva. O S'iva, any person who is immersed in the ocean of sorrow through loss of wealth or relations, by pronouncing the name of S'iva only once, is capable of attaining easily everything that is good. *S'i* implies destruction of sins, and *va* indicate redemption; this is why learned men probably have styled him S'iva. Whoever with every word of his mouth associates the name of S'iva unqestionably gets rid of his sins accumulated by him in a crore of births." Lord S'rî Kriṣṇa having said so to Mahâdeva, (the holder of the trident) gave him the Kalpa-taru mantra (the mystic formula or incantation by which everything can

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be gained) and the occult science which deals with the method of conquering death and then addressed Durgâ whose conveyance is the lion, thus:

"O daughter, thou hadst better remain with me joyfully in this Cow-world; and subsequently, thou shalt gain S'iva, the substratum and author of all that is good. O thou of superb countenance, thou shalt later on spring from the concentrated or accumulated energy of the gods and by the destruction of the demons, thou shalt be entitled to the adoration of the whole world. Subsequantly, O chaste goddess, thou shalt take birth in a certain Kalpa in the golden age as the daughter of Dakṣa of tranquil disposition. Afterwards on the occasion of the religious sacrifice performed by Dakṣa, thou shalt be offended by Dakṣa's calumnies against thy husband; thou shalt then quit thy body and take thy birth in the womb of Menokâ, the wife of the Himalayâ, when thou shalt be known by the name of Pârvatî. Then for a thousand years, according to the measure of the gods, thou shalt dally with S'ambhu with whom thou shall be united and both of you shall sojourn there in the form of Hara-Gaurî. O adored goddess, in time thou shalt be worshipped every year in the world on the occasion of the grand ceremony which will take place in spring; and in every village, every town thou shalt be worshipped in the form of a village goddess with different designations. At my command, the rites of thy worship and the ceremony of reciting thy hymn or adopting thy amulet shall be performed according to the code of religion composed by S'iva. Thy ministers shall attain perfection by reaping the fruits of the four main objects of human pursuit, *viz:* virtue, wealth, enjoyment and final beatitude. O mother of the universe, whoever will worship thee in this sacred land of India shall acquire no end of fame, celebrity, virtue and prosperity." S'rî Kriṣṇa having addressed Prakriti in this way gave her an excellent mantra consisting of eleven letters together with the desired mystic syllable forming the essential part of the mantra and then, out of compassion for His worshippers, He duly formulated a method of worship appropriate to them.

65-72. Then again he gave to Durgâ a mantra of ten letters full of mystic charm and desired mystic formulæ. The all-powerful, S'rî Kriṣṇa, also gave her the power to create everything and also bestowed on her the true insight into all objects and also supernatural power whereby every object could be accomplished. O saint, S'rî Kriṣṇa, the Lord of the world again bestowed on the ascetic S'iva the mystic formulae of 13 letters with its corresponding eulogistic hymns and amulets. Then he gave the said mantra (together with the knowledge of its conjunction) to Dharma, Cupid, the Fire and the Wind. Again he gave other mantras and the process of the attainment of their perfection to Kuvera and other gods. Then with a view to creation, he addressed Brahmâ thus: "This is the law of providence. O most fortunate Brahmâ, by my command, for a thousand divine years, thou shouldst devote thyself to my worship and then engage thyself in the task of creation in various ways." S'rî Kriṣṇa having said so to Brahmâ, gave him a lovely garland and himself went to the Vrindâvana with cow-herds and cow-herdesses.

CHAPTER VII.

1-11. S'auti said, "O thou whose meditation is thy sole treasure, Brahmâ then, by means of his devotion having got all his objects accomplished,

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created the earth at first, with the marrow of Madhu-Kaitava. Then he created eight chief mountains and numberless hills. It is difficult to name them all; but, listen. I am naming only the chief of them. They are as follows: Sumeru, Kailâśa, Malaya, Himâlaya, Udaya, Asta, Subela and Gandha-mâdana. These are the principal mountains. Afterwards he created seven oceans, many big and small rivers, numberless trees, villages and towns. Listen, I name the principal seas, 1. Lavana, 2. Ikṣu, 3. Surâ, 4. Sarpi, 5. Dadhi, 6. Kshira or Milk, 7. Tapta Jala. The first ocean is 8 lakhs of miles in circumference, the second is twice the first, the third is twice the second and so on. Then the Creator, Brahmâ, in the circular world which is shaped like a lotus, created seven big islands, seven small islands and seven hills fixing for them seven limits. Their names as assigned by Brahmâ in the biginning are as follows:—1. Jambu, 2. S'âka, 3. Kuśa, 4. Plakṣa, 5. Crouncha, 6. Nyâgrodha, 7. Pauṣkara. They are celebrated by these names. After that, Brahmâ for the dalliance or enjoyment of the eight Lokpâlas, a class of deities considered as the regents of various quarters—created eight graceful cities. Brahmâ, the lord of creation, at the root of Sumeru, created a town for the residence of Ananta; and ultimately in the upper regions he created seven heavens *viz.*, Bhurloka, Bhuvaloka, Swarloka, Maharloka, Janaloka, Japaloka and Satyaloka. When all these were created beautifully, then on the top of the Meru, he constructed the Brahmaloka which is devoid of depreditude etc. Above this, he created the Dhruvaloka, attractive to the mind in every respect.

12. O saint, below that, gradually, he created 7 Patâls full of things which are more enjoyable than things found in the nether heavens. They are celebrated by the names of Atala, Bitala, Sutala, Talâtala, Mahâtala, Pâtâla and Rasatala. O best of saints, these seven islands, seven heavens, and seven Pâtâlas together with their inhabitants constitute one Brahmâṇḍa, *i. e.* universe; and this Brahmâṇḍa is within the jurisdiction of Brahmâ. O S'aunaka, such kinds of Brahmâṇḍas are countless and all are artificial. On every pore of the skin of Mahâ-Viṣṇu, there is a Brahmâṇḍa of this nature. Through the Mâyâ or delusion of S'rî Kriṣṇa, (the Supreme Being,) in every Brahmâṇḍa, there are regents of quarters, Brahmâ, Viṣṇu, S'iva, gods, men and all kinds of objects. What to talk of gods, Brahmâ himself, the lord of creation, Viṣṇu, Maheśa etc. are powerless to count the numbers of the Brahmâṇḍas. The superbly excellent Being, S'rî Kriṣṇa, alone is able to count them; but though so able, yet He is not inclined to count them. O best of Brâhmanas, all these worlds with their contents are artificial, transitory and fleeting like a dream. Only the Supreme Being, as distinct from space and the quarters, is eternal; so are the Vaikuṇṭha the S'iva-loka and the Goloka; these three worlds are eternal and distinct from the universe."

CHAPTER VIII.

1-9. The great-minded Sauti said, "Brahmâ after having created all these worlds was enamoured of his dearest Sâvitrî, as lustful males desire lustful females, and impregnated her. For a 100 celestial years, the goddess, Sâvitrî who gives birth to fair issues, sustained the most painful burden of pregnancy in her

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womb and ultimately gave birth to the four Vedas, many sciences like logic and grammar, 36 female tunes of celestial form, six male tunes with various kinds of musical measures and the ages *viz*, the Satya, the Tretâ, the Dwâpara and the quarrelsome Kali. O saint, whose wealth is asceticism, thereafter, she gave birth to years, months, seasons, lunar days the daṇḍa *i. e.*, a period of 24 minutes, the kṣaṇa (4 minutes), the day and night, the week days, the evening, the dawn and later on she gave birth to Deva-senâ, Vijayâ, Jayâ ; six Kritikâs, yoga-karaṇa etc. The chaste Deva-senâ, the spouse of Kârtika and famous by the name of Mahâṣaṣṭhi is the best of mothers, who is the tutelary deity of children and their preserver. Later on, the goddess Sâvitrî, devoted to her husband, heart and soul, was delivered of the three Kalpas (Brâhma, Pâdma and Vârâha) and four kinds of pralayas named Nitya, Naimittika, Dwiparârdha and Prâkrita, a daughter named Death and all kinds of diseases and suckled them to her great satisfaction.

10-21. Thereupon, from the back of the god Brahmâ, Adharma took his birth ; and from the left side of Adharma, came out his wife. O best of saints, for a wonder, from the abdomen of Brahmâ, came out Viśwakarmâ, the best of architects and the all-powerful eight Vasus. Thereupon from the mind of Brahmâ were produced four boys, (each five years old,) whose bodies began to beam forth, as it were, with the radiance of Brahmâ. The first is Sanaka, 2nd, Sananda, 3rd Sanâtana and the 4th, Sanat-Kumara. They are the wisest of philosophers. Again, from the lotus-mouth of Brahmâ, came out a youth of celestial beauty named Swayambhuva-Manu along with his beautiful wife. His personal charms emulated the gold in point of effulgence. His very appearance showed that he was favoured to a supernatural extent. He is the primeval cause of all the Kṣatriyas. The damsel, his spouse, was extremely beautiful. She was name S'ata-rupâ and seemed to be a part of Kamalâ, the goddess of fortune. Manu with his spouse faced Brahmâ awaiting his orders. Brahmâ ordered all his sons, filled with raptures and devoted to the worship of Viṣṇu, to take part in creation. But they said " Excuse us " and went away with a view to devotion. On their refusal, Brahmâ, the Lord of creation, became very angry and from his forehead came out eleven Rudras beaming with the radiance of Brahmâ. Among them, the one named Kâlâgni-Rudra was the destroyer of the universe. In this world, he alone is the asylum of darkness or ignorance, the lowest of the 3 qualities of nature. Brahmâ is the substratum of the active principle of nature and Siva and Viṣṇu are the receptacles of Satwa or the quality of goodness.

22-28. S'rî Kriṣṇa, the Lord of the Universe, is separate from nature and transcends the three qualities of nature. Illiterate and senseless people only ascribe to S'ankara, who is the receptacle of virtue, the attribute of ignorance. O best of saints, now listen to the names of the other Rudras as described in the Vedas. They are as follows :—Mahân, Mahâtmâ, Matimân, Bhiṣaṇa, Bhayankara, Ritudhwaja, Urdhakeśa, Pingalâkhya, Ruchi and Suchi. They are celebrated by the above names. Afterwards Pulasta came out from his right ear, Pulaha from his left ear, Angirâ from his mouth, Bhrigu from his left side and Dakṣa from his right side. Kardam-Muni came out from the shadow of Brahmâ, Panchaśikha from his abdomen, Bodhu from his breast and Nârada,

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the best of saints, from his throat. From his shoulders, came out Marîchi, Apântartama from his neck, Vasiṣṭha from the tip of his tongue and Prachetâ, from his lower lips. Afterwards from the left side of his stomach came out Haṃsî and from the right side, Yati. Brahmâ asked his sons to beget offsprings in the interests of creation. The great devotee Nârada, in reply, addressed his father thus:

29 - 35. O great sire, author of the world, first call my elder brothers, Sanata etc., and get them married and then according to your pleasure, issue necessary orders to us. O Brahmâ, you are our father and have enjoined upon them the task of religious devotion. How does it behove you to order us to involve ourselves in worldly affairs constituting the root of all evil? It is a matter of profound sorrow that the mind of a great saint like you has become perverted. Just consider; all your sons have an equal claim upon your affection. But it is a matter of great surprise to me that whereas you have conferred, upon some of your sons, the privilege of drinking the nectar of devotion, others you want to implicate in mundane affairs which are more dreadful than poison. O sire, you know that anyone who is immersed in the profound ocean of the world cannot be relieved there-from, even after the lapse of a erore of Kalpas. The Supreme Being, alone, is the preserver and the root-cause of everything, and better than any other being; through his grace and favour, every object in the world can be attained. This Hari is the main pillar and support of the people who tread the path of devotion. He is merciful to his adherents whom He regards as his servants, and He always protects them from danger. He is dear to his adherents, their sole refuge and the only object of their veneration and worship. His believers are capable of practising his religious rites and austerities with ease. This Hari is always associated with the ways of virtue and is spotless in character. Who is such a fool as to leave this Hari and engage his mind in temporal matters calculated to effect his destruction?

36-40. O sire, who is so simple as to leave the honey of devotion to God and resort to the drink of the poison of worldly affairs? O sire, just as the flame of fire is pleasing to the eye of an insect, as a piece of flesh attached to the fish-hook is alluring to the fish, so the enjoyment of the world, is ostensibly delightful to a man with a temporal turn of mind, though it is destructive like dream, insignificant, unreal and productive of death. This feeling is only a delusion." The great Vaiṣṇava, Nârada, whose body was bright like a flame of fire, having said so, stopped, bent low and faced his father. O twice born saint, Brahmâ on hearing this, was blinded with fury and cursed Nârada. At that time his face was flushed with anger; he shivered from head to foot; his lips began to quiver and assumed a strange appearance.

41-49. He said, "O Nârada, by the power of my curse your knowledge of ontology shall disappear; and like a sportive fawn, you shall figure as a dissolute mortal loved only by women. You shall be the adorable husband, dear as their lives, of fifty women in the bloom of their youth and beauty. You shall get ceaselessly infatuated with sensual pleasure, after having enticed the heart of the above-mentioned ladies. Besides, you shall be a past-master in the science of love. You shall always desire carnal intercourse, and you shall ever surpass the preceptor or the chief of the dissolute people in matters

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dealing with sexual science. You shall be the progenitor of the Gandharvas; your voice shall be very melodious and your youth shall be perenninal. You shall be expert in song and in the play of lute. You shall be wise, intelligent, honey-mouthed, tranquil in disposition. Your name shall be Upavarhaṇa—a fact which nobody can doubt. After having enjoyed the society of these luxurious damsels for a celestial lakh of years in the solitudes of the forest, you shall, through the influence of my curse, again take your birth as the son of a slave. O son, after that, the society of the Vaiṣṇavas and the taste of the refuse of their food coupled with the grace of the Almighty will restore you to your original condition, *i.e.*, you will be my son again. Then I shall give you an insight into ancient, celestial ontology. But O Nârada, cease to exist at this moment, and gettting immersed in the dreadful ocean of the world, pass your days for some time in endless torments." O best of Brâhmanas, Brahmâ having finished, his son Nârada, the foremost of the Vaiṣṇavas began to weep and with folded palms addressed Brahmâ thus.

50-60. Nârada said: "O sire, restrain your anger; you are the author and destroyer of the world, and the lord of the ascetics. This causeless, outburst of passion on your part against your son hardly becomes you. Just consider; that son alone who violates the principles of virtue or transcends the law of morality, is cursed by his father. How could you, being a savant, have the face to curse a pious and innocent child, devoted to God? O Brahmâ, by the irony of fate, the worst has now happened. Now be graciously pleased to grant me this boon that whatever life I may take, my faith in Hari may forsake me not and that the name of Hari might always afford me satisfaction. For one who is known as the son of Brahmâ is unquestionably inferior to a hog, if the wretch, though born in the sacred land of India, forgets the name of Hari. O sire, consider this fact also. Anyone, though born as a hog, (if he remembers the condition of his former life and abandons himself to the services of Hari) is no doubt capable of entering without the least difficulty into the Cow-world by virtue of his good deeds. O sire, how can I relate with one mouth the sublimity of the faith in Hari? The various places meant for pilgrimage constantly solicit, though for a moment only, the touch of the Vaiṣṇavas, with a view to wash away the sins committed by themselves or inflicted upon them by sinners. The sacred touch of the Vaiṣṇavas who constantly drink the honey of the ever-desirable lotus-foot of Hari undoubtedly consecrates the earth. To crown all, with crores of their ancestors in the upper line, all persons initiated in the mystic formulæ of Hari obtain redemption as soon as their initiation is rendered complete. By virtue of this initiation, men are released from the accumulated sins of mil ions of births and thereby they undergo purification and and are thus exculpated from the necessity of reaping the fruits of their actions committed in their previous births. Felicity voluntarily embraces a man who points out the path of rectitude to his family, his sons, his pupils, servants and relations and redemption meets him at his threshold. Whoever directs the mind of his pupils along the wrong path is never released from the Kumbhîpâk, a kind of hell, as long as the sun and the moon exist.

61-68. The term "religious preceptor," as applicable to a father, or a husband who is unable to impart instructions in matters relating to belief in Hari is a misnomer; and to honour any of them with such names is a hideous

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mockery". The great-minded Nârada after having uttered these words fraught with moral principles went on to say thus:— "O four-faced Brahmâ, when you have cursed me, (though I am innocent), you ought likewise to be cursed by me in return. For the pandits injure those who are apt to injure others. O sire, you are revered by the world, it is true; but by the might of my imprecations, your mystic worship performed with hymns, amulets and established methods, shall disappear from the face of the world. Unquestionably you shall have to pass your days like an ordinary person who does not deserve to be worshipped. And after the lapse of three kalpas, you shall be worshiped in the proper way. O Brahmâ, the only things to which you shall be at present entitled are your necessary share in sacrificial offerings and worship in matters relating to vow etc; the rest of your previleges shall vanish. But the gods etc. shall still adore you." Nârada having cursed his father thus, Brahmâ was overwhelmed with grief and waited for a while in the assembly of the gods. O Saunaka, Nârada being cursed in this way by his father, first took his birth as a Gandharva named Upavarhaṇa, then as the son of a slave, and afterwards having assumed the name of Nârada again, he was styled as Maharṣi (or a great saint.) I am now going to reveal to you the method by which Nârada obtained celestial knowledge from his father."

CHAPTER IX.

1-8. O best of the learned Brâhmiṇs, Brahmâ thereupon having directed his other sons to procreate children for the sake of creation, they consented and promptly applied themselves to the task. Thereupon from the mind of Marîchi, the celebrated Kaśyapa took his birth; and the Moon came out from the secretion of the eyes of Atri in the ocean of the milk; Gautama sprang from the mind of Prachetâ and Maitrâ-Varuṇa from the mouth of Pulasta. O best of devotees, thereafter Manu begat on his wife (S'atarupâ) three daughters, (who were devoted to their respective husbands) *viz.* Âkûti, Devahûti and Prasûti. Afterwards the said Manu begat on his wife two good-looking sons, *viz.* Priyabrata and Uttânpâda. In time, Uttânpâda of high soul begat a very pious son named Dhruva who headed the list of the Vaiṣṇavas like a jewel which bedecks the summit of a mountain. After the lapse of a time, Manu married his daughter to great saint named Ruchi. He likewise married Prasûti to Dakṣa, and Devahûti to Kardama-Muni. Kardama begat Kapila who is famous throughout the world. O best of saints, the account of the extraordinary skill of the lord of the world in creation so pleasing to the ears, I am going to describe to you, by and by. Please listen. Afterwards Dakṣa begat sixty daughters on Prasûti. Out of them, he married eight to Dharma, eleven to Rudra and the chaste Prakriti to S'iva. He married 13 of them to the great minded Kaśyapa and the remaining twenty-seven to the Moon-god.

9-12. O priest, I am now going to recite to you the names of the wives of Dharma. They are as follows: S'ânti, Puṣṭi, Dhriti, Tuṣṭi, Kṣamâ, S'raddhâ, Mati and Smṛiti. They are celebrated by the above names. S'ânti, gave birth to Santoṣa; Puṣṭi to the famous Mahâna; Dhriti to Dhairyya; Tuṣṭi to Harṣa and Darpa; Kṣamâ to Sahiṣṇu; S'raddhâ to Dhârmika; Mati to Gyâna; and Smṛiti to Jâtiṣmara. Dharma begat on his first wife, (Murti,) the great saints

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named Nara and Nârâyaṇa. O S'aunaka, the issues of Dharma were all extremely religious.

13-22. Now I am going to recite, O great saint, the names of the wives of Rudra. They are celebrated by the names of (1) Kalâ, (2) Kalâvatî, (3) Kâṣṭhâ, (4) Kâlikâ, (5) Kalahapriyâ, (6) Kandalî, (7) Bhiṣaṇâ, (8) Basnâ, (9) Pramochâ, (10) Bhûṣaṇâ, (11) S'ukî. They produced several children and were all the followers of S'iva. The chaste Prakriti, the wife of S'iva, could not tolerate the hideous abuses poured over the head of her husband by her father Dakṣa and accordingly committed suicide on the sacrificial grounds. Eventually, she was born out of the womb of Menokâ, the wife of Himâlaya, and got, as usual, S'ankara for her husband. O best of religious saints, now hear the names of the wives of Kaśyapa. Among his wives, the mother of the gods was styled Aditi. The mother of the Daityas or demons was called Diti. Kadru produced the snakes ; the world renowned Vinatâ produced the birds ; Sûrabhi produced the cows and the buffalos ; Saramâ gave birth to the dogs and other quadrupeds. Danu, one of his wives gave birth to the Dânavas. The other wives of the magnanimous Kaśyapa gave birth to various kinds of animals whom it is difficult to specify. O Muni, the god named Indra, the twelve Âdityas and other most powerful gods including Upendra came out of the womb of Aditi. O Brahmaṇ, Indra begat Jayanta on his spouse S'achî, Âditya begat two sons named S'aniśchara and Yama and one daughter named Kâlindî on Savarṇâ, the daughter of Viśwa-Karmâ."

S'aunaka, on hearing this, said, "O lord Sauti, please relate to me how Upendra begat the mighty Mangala on the goddess earth".

23-31. The great Sauti answered, "O S'aunaka, best of saints, once upon a time, the Lord Upendra was sojourning alone in the solitudes of the Malaya mountains decorated with the green leaves and foliage of sandal. The whole of his body, ornamented with sandal-paste and gems, had assumed a charm which it is impossible to describe and while a gentle smile was playing on the lips of the tranquil-faced and good-natured Upendra, he seemed to be the only idol (object of admiration) of the fair sex. The goddess Earth, as she beheld the fascinating charms of the Lord, was pierced by the darts of Cupid and, growing impatient, suddenly approached his bed with a smile in the garb of a beautiful maiden in the full bloom of her youth. Then she decorated her neck with a wreath of jasmine flowers rendered sweetly odorous with sandal-paste, saffron and musk. The Lord Upendra, having realised the condition of the goddess Earth who was inflamed with passion, began to flirt with her in several ways. Thereafter, the chaste earth wielded in her womb the irresistible energy of the god and lost all consciousness. She appeared to be asleep or rather dead. Lord Upendra, the best of beings, beholding that the Earth with her dishevelled garments, beautiful loins, heaving breast, and big rump had lost her senses in the excess of her enjoyment, while smiling all the while, for a time embraced and kissed her ; and subsequently he went away to his own destination leaving her alone in that solitary place. O Muni, in the meantime a celestial damsel named Urvasî, while strolling here and there, suddenly happened to arrive at that place and finding the Earth in that helpless condition restored

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her to consciousness by the adoption of several methods. She enquired into the cause and the Earth narrated to her everything in detail.

32-41. Thereupon the Earth who was rendered very feeble by enjoyment, though the very embodiment of forbearance and patience, gradually became exhausted; and, finding herself quite unequal to the task of sustaining in her womb the semen, threw it into a mine of corals. O best of Brâhmaṇas, this semen could, by no means, be ineffectual and on this account, among the corals a son, bright and effulgent, was born like the sun; and through association with the corals his body attained equality with the corals in splendour. He was celebrated by the name of Mangala. Mangala begat on his wife Medhâvî a son named Ghaṇṭeśwara. He was a great dispenser of rewards and bright like Viṣṇu. O best of saints, thereupon Diti gave birth to two most powerful sons named Hiraṇyakṣa and Hiraṇyakaśipu and one daughter named Siṃhikâ. From this Siṃhikâ was born a planet named Saiṃhikeya Râhu. Another name of this Siṃhikâ is Nir-ṛiti; therefore Râhu is also called Nair-ṛita. The above-named Hiraṇyâkṣa in his very youth was slain by Viṣṇu in the form of a boar. At that time no son was born to him. Prahlâda, the great Vaiṣṇava was the son of Hiraṇyakaśipu. Virochana was the son of Prahalâda; and Virochana begat Bali celebrated for his magnanimity throughout the world. The king Bali begat Bâṇa, the foremost of devotees, who pacified even God S'iva by his devotion and made him subservient to his will by dint of his faith. O S'aunaka, now listen, I am going to narrate to you the geneology of Kadru. Kadru gave birth to Ananta, Dhananjaya, Karkotaka, Takṣaka, Vâsuki, Padma, Airâvata, Mahâ-Padma, S'anku, S'ankhya, Sambaraṇa, Dhritarâṣtra, Durdharṣa, Durjaya, Durmukha, Bala, Gokṣa, Gokâmuka and several other excellent snakes. Besides these, all other snakes which come across our view are their lineal descendants.

42-48. This Kadru also gave birth to a daughter, the very powerful Manasâ, the best of female devotees. Her very appearance shows that she is a digit of the goddess of fortune. The saint Jarat-Kârû who has sprung from a digit of Nârâyaṇa married Manaśa. O S'aunaka, who art the very mine of devotion, even the mention of the names of these excellent snakes of immeasurable strength dispels the fear of snakes. I have related to you the geneology of Kadru. Now I shall tell you about Vinatâ's line. First Vinatâ had two sons, Garuda and Aruna, both of whom were equal in strength to Viṣṇu. In course of time all the birds were descended from both of them. Surabhi gave birth to the cattle and Suramâ gave birth to the dogs and other quadrupeds. The very powerful demons were born out of the womb of Danu. Thus Kaśyapa's line I have exhausted. Now let me trace the line of the Moon. O S'aunaka, listen attentively. Now I am going to narrate to you the names of the wives of the Moon-god and the wonderful features of their character which constitute the essence of the Purâṇas.

49-61. They are 27 in number and their names are as follows: Aświnî, Bharaṇî, Krittikâ, Rohiṇî, Mriga-śirâ. Ârdrâ, Punarvasu, Puṣyâ, Aśleṣâ, Maghâ, Pûrva-Phalgunî, Uttar-Phalgunî, Hastâ, Chitrâ, Swatî, Viśâkhâ, Anurâdhâ, Jeṣṭhâ, Mâlâ, Pûrvabhâdra-padî, Pûrva-âṣâḍâ, Uttar-âṣâḍâ, Dhaniṣṭhâ, S'ravaṇâ, S'ata-bhiṣâ, Uttar-bhâdra-padî and Revatî. All these damsels were extremely devoted to their husbands and very adorable. Out of these

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damsels, Rohiṇî was known to be very witty and most beloved of her husband. By the display of her coquetry, she had so much subdued the heart of her husband that leaving her, the Moon could not go to his other wives. The sisters of Rohiṇî could no longer tolerate their misfortune, convened together by common counsel and informed their father, Dakṣa, of this fatal calamity which was inflicted upon them by the conduct of their co-wife. Dakṣa, when he heard this sad news likely to burst his heart, was extremely incensed and with mystic incantations cursed the moon. Thereupon the moon was attacked by the disease of consumption.

He daily got emaciated and when he was reduced to only a half of his former self, he sought the protection of S'iva. The merciful S'ankara, when he saw that the Moon was in trouble and a refugee at his place, comforted him and displayed his own magnanimity. He cured the Moon of his disease and afforded him a shelter on his own head. There the Moon, through the grace of the all-merciful S'iva, resumed his former shape and fearlessly fixed himself on the forehead of S'iva. O great saint, on that account S'iva was was called Chandra-S'ekhara; and none is so great a protector of the refugees as S'iva. O S'aunaka, when the daughters of Dakṣa saw the Moon restored to his former health and sojourning in the head of S'iva, they began to weep bitterly and again sought the protection of their powerful father, Dakṣa. These damsels afflicted by the separation from their husband, as soon as they came to their father, began to beat their breast and addressed Dakṣarâja, the friend of the helpless thus:—

62-70. "O sire, we represented our case to you with a view to secure our husband; but, by an irony of fate, we were not only deprived of his presence but the privilege of seeing him, also. O father, what can we say more? Though we have got eyes, yet everything appears dark to us. We therefore conclude that to a chaste female her husband is her eye. In the temporal world, he is her sole refugee, nay, as precious as her life. There is no prosperity which she values so much as the society of her husband. Through her husband, she secures the four main objects of human life, *viz*, virtue, wealth, enjoyment and final beautitude. He is, as it were, a bridge to her across the ocean of life. Nay, he is as dear to her as Nârâyaṇa; devotion to her husband alone is her sole vow and eternal duty. The ladies who do not properly minister to their respective husbands fail to reap the good fruits of other actions. O sire, you are well aware that of all those virtuous deeds which secure redemption to mankind, the following, *viz.* ablution in places meant for pilgrimage, payment of legitimate fees to a priest on the occasion of the performance of sacrificial rites, various kinds of gifts, or acts of charity, vow, methods of worship sanctioned by the S'âstras, the adoration of all the gods, abstinence from food and acts of devotion performed in several ways, are celebrated as the best. Out of these, none of them is worth a 16th part of the virtue as represented by the devotion of a woman to her husband. In a word, there is no redemption for a woman except through devotion to her husband. O sire, of all her relations, the son is the dearest to a woman and that son is only a part of her husband. It therefore undoubtedly follows that the husband is far more beloved to a woman than a hundred sons belonging to her. An ill-natured woman who

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comes out of an ignoble family and whose mind is constantly inclined to her paramour, finds fault with her husband; but a truly chaste woman, irrespective of the fact that her husband is degraded or diseased, wicked or poor or void of all virtue and, without taking into her consideration the fact that her husband is young or old, never foresakes him for a minute but constantly ministers to him.

71-77. If an unchaste woman, whether her husband be virtuous or vicious, forsakes him through aversion, she can, by no means, be relieved from the meshes of time so long as the sun and the moon are extant, and, for ever a victim to the bites of insects as dreadful as vultures, she has to suffer intolerable torments in hell. She has to appease her hunger there by eating the fat and the flesh of dead persons and she has to quench her thirst by the drink of urine. O sire, even this does not terminate the sufferings of an unchaste woman who regards her husband with aversion. That unfortunate whore, inspite of the fact that she suffered the pangs of hell for a long time, has again to take her birth as a vulture millions of times and thus to suffer indescribable pain. After that she has to take birth as a sow a hundred times and then again as a beast of prey a hundred times. Ultimately, though on account of the virtuous deeds performed by her in previous births she is born as a woman, yet she is either widowed or poor or ever sickly. O sire, you are the son of Brahmâ and you are also capable, like him, of creation. Therefore our trifling prayer to you, we are sure, will never be ineffectual. Through our own faults, we have been deprived of our husband who is the idol of his wives, most adorable and regarded by us as the essence of the whole world. Now it behoves you to grant our prayer by the restoration of our virtuous husband to us—a task which you can accomplish by dint of your merits". Dakṣa having heard the piteous words of his daughters went at once to S'ankara. S'iva, as soon as he saw him, got up and bowed low. Then Dakṣarâja having seen S'iva, the asylum of mercy, lying prostrate on the ground restrained his temper and blessed him.

78-80. He then said, "O S'iva you had better give me back my son-in-law who is the lord of my life and who is dearer to my daughters than their lives. They have been very much afflicted by the fact of their inability to enjoy the sight of their husband. Restore to them their husband and do not make any further delay. O my son-in-law, I assure you that if you don't, restore him to me, I shall dreadfully curse you. It is in the power of no body to save you." O best of saints, the merciful S'ankara, the friend of the refugees having heard the above words of his father-in-law, Dakṣa, replied thus in words sweeter than honey:—

81-84. "O Dakṣa, though you may curse me or reduce me to ashes, yet I shall never betray the fugitive moon-god." O best of saints, Dakṣa having heard Mahâdeva, was about to curse S'iva in anger when S'iva, finding that there was no means of rescue, at once remembered Hari, who si the sole pilot in a perilous sea or the saviour in danger. In the meantime, Kriṣṇa as soon as he was remembered by S'ankara, took the form of a Brâhmaṇa, arrived at the spot and took his seat between the two quarrelling parties. They too, as soon as they saw Lord Kriṣṇa in the shape of a Brâhmaṇa bowed to him reverentially. Then that effulgent, glorious, Eternal Being, S'rî Kriṣṇa blessed them both and

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began to address S'ankara, who was afraid of imprecations in the following way :—

85-88. "O S'iva, among our relations, there is no one so dear to us as our soul. It therefore behoves us, O lord of gods, to preserve the soul, by all means. I therefore request you to save your soul by delivering the Moon to Dakṣa, as desired by him. O S'iva, you are the best of ascetics, of a tranquil disposition, foremost among the Vaiṣṇavas and strictly impartial to all creatures. A magnanimous being like yourself can never be a prey to malice or anger; and this Dakṣa who is the son of Brahmâ is of an exceedingly hot temper, dauntless and full of energy. You should not therefore oppose him in any way. O S'ankara, you know full well that virtous people fear the dauntless, but the dauntless people fear none." O S'aunaka, Lord S'ankara, having heard the above wise counsel of the Supreme Lord spoke to him thus with a smiling countenance.

89-99. S'ankara said, "O you who are all merciful, you have been always kind to me. What means then this improper command on your part? If you order me, I can easily sacrifice the fruits of my ascetcism which I have been reaping for a long time, all my energy, all my prosperity, all perfection nay, I can sacrifice my life itself, without demur ; but I can never betray a fugitive. You know full well that virtue curses and forsakes those who through fear betray a fugitive and leave him in the lurch. O Lord of the universe, I tell you therefore that I am prepared to give up everything, but I cannot abandon virtue. Anyone who is without virtue is past all redemption, and virtue protects those who protect virtue. O Lord, are you not the Lord of the Vedas? I therefore ask you to tell me kindly what act is likely to preserve virtue. O Eternal Being, you are the creator and the preserver of the whole universe; and ultimately, at your desire, the whole creation unquestionably merges into your Being. Therefore, O Omnipotent Lord, any one whose faith in your lotus feet is as immoveable as a mountain cannot possibly apprehend danger from anybody else. In short, if I have faith in you, not to talk of this trifling Dakṣa, I do not fear anybody in the world". Then the Lord Hari, who is conversant with the feelings of all, having heard the above words of S'ankara was extremely pleased. He then dragged half of the Moon from the summit, *i. e.* the head of S'ambhu and delivered it to Dakṣa. O best of the Dwijas, from that time, one half of the moon that was relieved from all malady began to dwell in the head of S'iva; and the other half, Dakṣa accepted from Viṣṇu and prepared to depart. Then S'rî Kriṣṇa, the Lord of the goddess of fortune, was approached again by Dakṣa-râj who, finding that half of the Moon that was delivered to him by Viṣṇu was a victim of consumption, prayed for his recovery. The impartial Hari was thereby appeased and said, "From this day forth, the moon for half the lunar month will remain perfect and for the other half, he will decline." Having conferred this boon S'rî Kriṣṇa went away to his destination. Dakṣa took the Moon and made him over to his daughters. Then the Moon-god having got all his beloved wives passed his time with the greatest cheerfulness in the shrine of Puṣkara and from that time being afraid of Dakṣa, he all along treated his wives with strict impartiality. O best of saints, I have now related to you every thing (connected

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with the system of creation) which I had gathered from my preceptor in the course of my pilgrimage to Puṣkara while other saints were also present there.

CHAPTER X.

1-6. Sauti again said :" O best of Brâhmaṇas, I am now going to celebrate other matters relating to creation. Pray listen. The geat Riṣi Vrigu begat two sons named Chyavana and S'ukra, the foremost among sages; and Kriyâ-devî, the wife of Kratu, gave birth to Vâlkhilya, the best of saints. O S'aunaka, thereafter the great Muni Angirâ begat three sons, namely, the great saint Vrihaspati, Utathya and Sambara; and S'aktri, the son of Vaśiṣṭha begat the great Muni Parâśara. The world renowned Kriṣṇa Dwaipâyana Hari was descended from this high-souled Parâśara. The great saint Vyâsa begat a son named S'uka, who was the foremost among philosophers and whose birth consecreated his family. It is said that he was a digit of S'iva. Thereafter Pulasta begat the very famous Riṣi named, Viśravâ. Kuvera the lord of treasure, was descended from his stock." The great Riṣi S'aunaka, as he heard this, was astohished very much and addressed Sauti thus: "O Sauti, the words of the great-minded saints conversant with the Purâṇas are quite incomprehensible. The account of the birth of Kuvera is a matter which I could not comprehend in the least. You just told me that the Lord Kuvera was descended from S'rî Kriṣṇa; how is it then that you now tell me a different story ?"

7-14. Sauti having heard this said: " At first all the regents of the quarters were descended from the Supreme Being, it is true; but the same Kuverâ after being cursed by a Brâhmaṇa again took his birth in the family of Viśravâ. I tell you the cause, please listen:—once upon a time, Utathya the son of Angirâ, intended to give the priestly fee to his preceptor Prachetâ and with that object in view he went to Kuvera and respectfully demanded a crore of gold coins. O best of saints, Kuvera owing to his love of wealth and grieved at heart for the heavy demand made upon his purse rather reluctantly offered to pay the amount. The hot-tempered Utathya having beheld the crestfallen appearance of Kuvera at once reduced him to ashes. This is the reason why he was born again and this is why he is celebrated by the name of Vaiśrâvaṇa. Besides this, the great saint Viśravâ begat three other sons, *viz.* Râvaṇa, Kumbhakarṇa and the pious great minded Bibhîṣaṇa. Afterwards Pulaha Muni begat Vatsya; the great saint Ruchi begat Sâṇḍilya; and the best of saints Savarṇi was begotten by Gautama. The great Vrihaspati begat Bharadwâja; and the saint Kaśyapa begat the celebrated Kâśyapa. These five Munis were the founders of the five lineages or races of Brâhamaṇas and all of them were full of vigour and energy. O best of anchorites, the other Brâhmaṇas were also descended from the mouth of Brahmâ, but being without lineage or race (gotra) they migrated to different places The latter class of Brâhmaṇas have no connection with the Brâhmaṇas who are the founders of the gotras.

15-23. Those who were descended from the sun, the moon and Manu were Kṣatriyas. Besides these, other Kṣatriyas also took their birth

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from the arm of Brahmâ; but the first named Kṣatriyas were superior to the last-named. The Vaiśyas sprang from the thigh of Brahmâ and, from his feet, the Sûdras came out. Afterwards, those classes of men who were descended from mixed castes (that is to say in case where the husband belonged to one caste and the wife to another) owing to their illegitimacy were styled Varṇaśankaras. O best of the learned Brâhmaṇs, the cowherds, the barbers, the Bhils, the confectioners, the masons, the betel-leaf-sellers, the goldsmiths, and the merchants called Vaṇikas are styled Sat-S'ûdras. Those who were begotten by the Vaiśyas upon S'ûdra women were styled Karaṇas ; and those who were begotten by the Brâhmaṇas upon the Vaiśya women were Amvaṣṭhas. Afterwards, Viśwakarmâ begat 9 sons on a S'ûdra woman. They are named as follows :—Malâkâra Karmakâra, S'ankhakâra, Kuvindaka, Kumbhakâra, Kaṃsa-Kara, Sutradhara Chitrakâra and Swarṇakara. All of them are illegimate and expert in architecture ; but out of these, the first six are particularly accomplished in architecture and the last three being cursed by a Brâhmaṇa became unholy and were deemed incompetent by the S'âstras to offer sacrifices. Any one who engages them for the purpose of presiding in matters relating to sacrifice is also an outcaste; in other words, he is rendered unholy." The great devotee Saunaka was astonished to hear all this and questioned Sauti in the following way: "O Sauti, who art the foremost among those conversant with the Purâṇas, what is the reason that Viśwakarma, the best of architects, in spite of his divinity, was enamoured of a S'ûdra woman ? What is the reason that his three sons were outcasted and what occasioned the curse of which they were the victims ? Please explain all this in detail."

24-31. Sauti answered, "O best of saints, once upon a time, the celestial nymph Ghṛitâchî, being extremely excited with passion, put on a lovely dress and proceeded in the direction of Puṣkara, for pilrimage : in the mean-time, Viśwakarmâ cheerfully arrived there from the solar region and suddenly observed the sportive damsel. As soon as he saw her, he was pierced with the darts of Cupid. Having lost all control over his will he demanded carnal intercourse from that nymph. O foremost among Munis, how can I describe the superb charm of this damsel whose youth was everlasting and calculated to win the heart even of saints? The lovely and delicate structure of this nymph was softer than the S'iriṣa flower and as she was decorated with jewels and ornaments, there was no limit to her charms. This nymph who appeared to be sixteen years old, overpowered by the weight of her buttocks, as it were, was directing her footsteps very gently and in order to pierce others also with the darts of Cupid was casting very frequently amorous glances of love in all directions. The god of Wind as if desirous to enjoy the sight of her hard buttocks, loins and large circular bosom was sportively scattering or removing the lattice of her fine cloth. And as gentle marks of a smile were manifest on her face which shamed the vernal Moon, her lips which appeared like ripe Bimbas appeared doubly delightful. The marks of virmilion annointed with musk, being prominent on her forehead, the splendour of her beauty knew no bounds. Her neck being decorated with ear-rings made of gems, it was impossible for a spectator to control his passion on the occasion. Viśwakarmâ, well-versed in sexual science, having observed before him Ghritâchî possessed of extraordinary beauty and a tranquil mien, began to address her with words calculated to excite lust and pleasing to the ears.

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32-43. Viśwakarmâ said, "O beauty, you are dearer to me than my life. How is it that you are going to forsake me and thus take away my life? O auspicious nymph, let me see you to my heart's content. O my darling, in order to find you out, I have roamed throughout the three worlds; ultimately, not having been able to enjoy your sight, I have made up my mind to consign myself to the flames. Now you are going to Cupid's region. This is what Rambhâ told me and, gathering this news form her, I have come to you. O my darling, whose smile is so enchanting, behold, on the coast of this Saraswatî, how beautifully the groves of flowers are flourishing. In this place, the refreshing winds, gently blowing on all sides, is dissipating the fragrance of flowers in all directions. O my charmer, which male or female youth will not be agitated at the sight of the above scene? O my love, I request you therefore not to waste your time unnecessarily? You had better come at once and, being united with me, spend your time in the enjoyment of sensual pleasures. It is well-known that the conjunction of lovers, equal in every respect, is highly desirable. I am as graceful and young as yourself. Under the circumstances our union will be undoubtedly very pleasing. O my charmer, by the excess of your beauty, you beat hollow all other ladies of the world. Your limbs are very delicate and it appears to me that you have been excited with passion, and your longevity and beauty are both continuous and perennial. My beloved, consider for a moment, whether I am not your proper match in every respect. By the boon conferred upon me by S'iva who has conquered death, I too have subbued death like yourself. By the construction of mansions I have pleased Kuvera who has given me immense treasure as a token of his satisfaction. I have also obtained a wreath of gem from Varuna; the god of Wind, being satisfied with me, has likewise given me jewels fit for women; and the god of Fire, by way of remuneration, has given me a pair of matchless apparels, whose splendour vies with the flame. My good nymph, Cupid himself has taught me the science of love by means of which the heart of damsels can be won; and the moon-god has been graciously pleased to impart to me instructions on architecture and sensual science. I thus gained that knowledge which it is impossible for others to acquire. O darling of my heart, I have all along been desirous to present to you the above wreath of gem, clothes and valuable ornaments and fortunately, the time has now arrived. O artless damsel, afraid lest I should be robbed of those precious objects, I have very carefully preserved them in my own house and, trying to find you out I have arrived at this spot. Now I desire to hand over all those articles to you as soon as our enjoyment is over." That beautiful nymph, having heard the witty and rhetorical speech of Viśwakarmâ, smiled a little bit and made a reply couched in instructive and delightful language which was as follows.

44-55. Ghritâchî said, "O Lord, who hast been afflicted by the darts of passion, the words wherewith you tempted me are quite legitimate, I frankly admit, but first lend your ears to the rules or regulations which are binding upon our conduct as nymphs. O god, our practice is this that the day any of us (nymphs) goes to any one, on that practicular day she is regarded as his wife. Though we are loose in character yet we cannot violate the above law. If we violate the above law, we shall be regarded as whores. Therefore I am by no means able to pander to your desire. The reason is this that out

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of deference to the wishes of the god Kâma, I have dressed myself to-day in this way and I am going to his house. It follows therefore that to-day I am the wife of Kâma. You shall also have to admit that I am at present the wife of your preceptor, for you just stated that Cupid had lectured you on the science of love. How is it possible for me, then, to gratify your desire for there is no sin more dreadful than the violation of the chastity of one's preceptor's wife? O god, it is not unknown to you that there is no preceptor in the three worlds so great as he who gives us knowledge or he who initiates us in the mantras (mystic syllables). Either of them is a lac of times greater than the father and a hundred times greater than the mother. O proficient being, it is mentioned in the Vedas that as the mother is greater than the father, so is the preceptor's wife a hundred times more adorable than the preceptor. The ravishment of the preceptor's wife is a hundred times more scandalous than the violation of one's mother,—a fact which is well-established. O virtuous one, the lady addressed as mother by the people is equivalent to a mother—a fact to which the god of virtue himself can testify. It follows therefore that to ravish a woman whom one has once addressed as one's mother will entail upon him the dreadful penalty of hell and as long as the sun and the moon are extant he will be entangled in the cobweb of time. To ravish one's real mother is four times more sinful than to ravish one's supposititious mother; and the violation of the chastity of the preceptor's wife is a lac of times more sinful, a fact which admits of no doubt. Anyone who voluntarily and consciously ravishes one's preceptor's wife can, by no means be released from the hell named Kumbhîpâka for at least a kalpa of years. No S'âstra provides for the penance of such an abominable sin. O Lord, this dreadful hell name Kumbhîpâka is circular like a potter's vessel, keen-edged like a sword, full of ordure, urine and fat or marrow.

56-65. If any one falls into it, it is difficult for him to come out. In that place insects like dreadful spears, constantly hover, here and there. There, the water is hot like fire and the very touch of it consumes the body. There, sinners have to appease their thirst with that water and the nightsoil etc. mentioned above constitute their food. This place is celebrated in the S'âstras as the haunt of the more abominable sinners. So I say there is no sin so heinous as the rape of the preceptor's wife. You might have heard that the licentious wife of the preceptor also is affected by sin in the same manner as he who ravishes his preceptor's wife. O Lord, have patience; to-day I am the wife of Kâma; therefore I must go to him; on some other occasion, I shall come to you in proper dress." Viśwakarmâ having heard the words of Ghritâchî became very angry and cursed her in this way: "O sinful nymph, as a result of thy wicked deeds, take birth as a S'ûdra in the temporal world." Ghritâchî having heard the curse pronounced by Viśwakarmâ was highly incensed in her turn and she also cursed him in this way: "You cursed me unnecessarily, therefore, by the influence of my curse, you shall fall from heaven and take birth also as a mortal in the nether world (*i.e.*, on earth)." Ghritâchî, having said so, went to the abode of Kâmadeva and, after having enjoyed his society, told him everything in detail. O S'aunaka, Ghritâchî, by the advice of Kâma took her birth at Prayâga situate in India, out of the womb of the wife of a cow-herd, named Madana. The pious Ghritâchî, though

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a mortal, was conversant with the condition of her previous life and began to spend her time in devotion. As her mind was constantly thus engaged, she was not inclined at first to marry. The splendour of the body of this female devotee vied with heated gold; this condition she acquired through the influence of acesticism which she practised on the lovely coast of the Ganges for a hundred years according to divine calculation. O best of saints, the ways of providence are always very mysterious which nobody can comprehend; for, behold, this heavenly courtezan transformed to a mortal (in spite of the fact that she was an anchorite) subsequently gave birth to nine sons begotten by Viśwakarmâ; after which, she assumed the form of Ghṛitâchî again and went back to heaven." S'aunaka, hearing the extraordinary circumstance, said, "O Sauti, how was it possible for her who was a devotee to be united with Viśwakarmâ? And how long afterwards did she give birth to nine sons and in what place?"

66-75. Saint Sauti, answered, "O excellent saint, Viśwakarmâ also, cursed by Ghṛitâchî, with a heart full of sorrow, went to Brahma-loka and there he adored Brahmâ with various kinds of hymns. Having repeatedly thrown himself prostrate at his feet, he satisfied Brahmâ and related to him all the circumstances. Afterwards by the order of Brahmâ, he descended to the earth and was born out of the womb of a Brâhmaṇa woman. Viśwakarmâ, when he came to the world as a Brâhmaṇa, was regarded as an unparalleled architect in view of the very grand, extraordinary and royal mansions which he constructed. He also instructed ordinary people on matters relating to architecture in various ways. In course of time, Viśwakarmâ, in the holy land of Prayâga, after having displayed his skill in architecture as regards the construction of royal palaces, went to the coast of the Ganges for ablution and there he observed a certain lady. O best of saints, Viśwakarmâ, who remembered all the conditions of his previous existence, as soon as he saw the unparalleled charming devotee in the full bloom of her youth in spite of the change in her appearance, knew her to be Ghṛitâchî. Viśwakarmâ, of a tranquil disposition, as soon as he saw her, remembered all the incidents of his previous life and, being afflicted by passion, lost his senses. He then addressed her gently thus: "O Ghṛitâchî, whose thigh is graceful like plantain, what is the reason that you are sitting here on the coast of the Ganges in the garb of a devotee? O my charmer, do you remember I am the same Viśwakarmâ desirous to see you? O beauty, pander to my desire and in that case I shall immediately release you from my curse. In this temporal world, also, Cupid is tormenting me very much for your sake.

76-85. Therefore I solicit your favour and protection. Ghṛitâchî who had assumed the form of a mortal in this world, having heard the words of Viśwakarmâ, now a Brâhmaṇa, gave him the following reply using tranquil, instructive, melodious and excellent terms. The cow-herdess said: "O you of placid mien, then I was the wife of Cupid and have now become a female devotee. How it is possible for me then to pander to your desire? This place, in particular, is the sacred land of India and we are standing on the holy coast of the river Ganges. O Viśwakarmâ, you know full well, this sacred land of India is only a field of action that is to say, every one reaps elsewhere the fruits of his good or bad actions committed by him here. Pious people, for redemption alone, take their birth in this sacred land as a result of their asceticism; but,

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ultimately victims of the delusion of Viṣṇu, they begin to commit sinful deeds in a spirit of forgetfulness. Anyone, favoured by the goddess Mâyâ who represents the divine energy, is favoured by S'rî Kriṣṇa, the preserver of the world, through whose grace he obtains faith in Kriṣṇa and also the desirable mantras relating thereto. Anyone, who on account of his pious deeds, takes his birth in India, but who subsequently, bewildered by delusion, forgets S'rî Kriṣṇa, the ruler of the universe, and whose mind subsequently gets attached to temporal matters is really a fool. O god, by good luck, the history of my previous birth is still green in my memory because I am conversant with the conditions of my antecedent life. I am the same celestial prostitute named Ghṛitâchî, but, being cursed by you, I have been converted into a cow-herdess. O saint, whose mind has thus been pierced by the darts of Cupid, I for the sake of redemption, am engaged in devotion on the coast of this sacred river. This place is not fit for dalliance. I, therefore, request you to set your mind at rest. Just consider : the sins committed by mortals in other places are easily destroyed by the sacred dust of the coast of the Ganges ; but the sins perpetrated here are many millions of times more disastrous than the sins committed in other places. A person who consciously commits a sin on the coast of the Ganges, but subsequently desists from his evil acts and practises devotion on the holy land of Prayaga, the Kṣetra of Nârâyaṇa, is easily relieved of his deadly sins. It does not behove a wise being like you to discuss sinful matters here for the sake of lust." Viśwakarmâ having heard the melodious words of that maiden caught hold of her with a cheerful disposition and carried her unseen to the Malaya mountains, the asylum of sandal.

86-88. Then, in a certain valley of the said mount, he constructed a lovely flower-bed redolent of the wind that came in contact with the sandal and, there in solitude, he began to revel with her. For full twelve years both of them were so much absorbed in sexsual pleasures that they almost lost their consciousness and could not distinguish the night from the day, O saint, that godly nymph thereafter wielded the burden of pregnancy and in due course gave birth in the said valley to nine sons successively.

89-95. O S'aunaka, all his sons, Mâlâkâra, Karmakâra, S'ankhyakâra, Tantubai, Kumbhakâra Kaṃsakâra S'utradhâra, Swarṇakâra and Chitrakâra were great architects ; and, on account of their virtuous deeds, they were vested with wisdom, strength and supernatural cleverness. Afterwards, Ghṛitâchi and Viśwakarmâ gave proper boons to their sons and leaving them behind on earth departed for Heaven. Of the sons of Viśwakarmâ, Swarnakâra became outcasted and unholy on account of the curse pronounced against him by a Brâhmiṇ whose gold he had stolen. Sutradhâra also neglected to carry out the orders of a Brâhmiṇ to collect fuels for sacrificial purposes and, being cursed by him, was likewise degraded. Chitrakâra transgressed the orders of a Brâhmiṇ in respect of a picture the construction of which was defective and not according to orders and underwent the same fate. A certain Bunya, being contaminated by the company of the fallen Swarṇakâra and polluted by the offence of theft, was likewise cursed by a Brâhmiṇ and outcasted.

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96-106. O saint, now I am going to describe to you the cause of the downfall of other castes. Chitrakâra begat a caste upon a S'ûdra prostitute, and the origin of this caste (named Attâlikâkâra) being tainted with illegitimacy, it was degraded. This caste begat upon a potter woman another caste named Koṭaka, clever in the matter of construction of houses. The potter begat on a Koṭaka-woman a caste of a very crooked nature called Taila-kâra. The Kṣatriya begat upon the Rajput-woman a caste named Tîbar. All these castes are polluted by the sins of their fathers. The Tîbara begat upon a Tailakâra woman a caste named Leṭa or Dasyu whose profession is burglary. The Leṭa begat upon the Tîbara woman Malla and five other castes. The S'udra begat upon a Brâhmiṇ woman a caste which is the meanest of all castes and quite untouchable called the Chaṇḍâla. The Tîbar begat on a Chaṇḍâl-woman, a caste named Charma-kâra. The Chaṇḍâla begat on a Charma-kâra woman a caste called the butcher. The Tîbara begat on a butcher woman a caste named the Konch. The Kaivarta begat on the Koncha woman a caste named Kartâra. The Leṭa begat on a Chaṇḍâla-woman the castes named Hâdi and Doma. Both of them have despicable natures. The Chaṇḍâla begat upon the Hâdis five kinds of castes, very wicked, who wander in the forests.

107-113. Now I am going to relate to you, O S'aunaka the genesis of the caste called S'ankara. On the coast of the Ganges, the Leṭa begat on the Tîbar a caste named Gangâ-Putra. The Veśa-dhârî begat on the Gangâ-Putra a caste named Yungi. The Vaiśya begat on a Tîbara woman a caste named S'uṇḍi. The Kśatriya begat on a Karaṇa woman the caste named Râj-put. The Vaiśya begat on a S'uṇḍi-woman a caste named S'auṇḍraka. The Karaṇa begat on a Râj-put wife a caste named Âguri. The Kśatriya begat on a Vaiśya woman a caste named Kaivarta. Some of these Kaivartas were degraded in the Kali-yuga by their association with the Tîbara and acquired the name of Dhîbara. The Dhîbara begat on the Tîbara woman a caste named Rajaka. The Tîbara begat on the Rajaka woman a caste named Koâli. The barber begat on the Gopa woman a caste named Sarvaswî. The Kśatriya begat on a Sarvaswî woman a very powerful caste named Vyâdha or fowler who kills beasts.

114-124. Then Tîbara begat on a S'uṇḍikâ woman seven sons successively who, in Kali-yuga, by virtue of their association with the Hâdis commit burglary. O best of anchorites, a Riṣi begat on a Brâhmiṇ woman a certain son. But as that son took his birth being conceived on the first day of the menses of his mother, which was a bad day, he was called Kûdara i. e., offspring of a bad womb. The son is degraded on account of the defect of the menses in his mother. His descendants, springing out of the loin of a Riṣi, perform purification rites like an ordinary Brâhmiṇ on the occasion of the defilement caused by the birth and death of a relation. But they have been degraded by their association with the Koṭika caste at present and are hence extremely contemptible. Likewise, a Kṣatriya begat on a S'ûdra woman a son, very powerful and clever in archery conceived on the first day of the menses; and as he did not desist from burglary, though dissuaded by his father he was called Bâg-atîta. Likewise, on the same day, a Kṣatriya begat

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on a S'ûdra woman a caste called the Mlecchas, very crooked in disposition, dauntless and almost invincible. The members of this caste do not observe rites of purification, draw no distinction between virtue and vice and are very shameless. Afterwards the Mlecchas begat on the Kuvinda girls a caste named Jolâs and the Jolâs begat on the said girls a caste named S'arâka. These castes that sprang into existence with the taint of illegitimacy, are numberless. No one can count their number and find out all their names. O best of saints, Aświnîkumâra, the heavenly physician, afterwards begat on a Brâhmaṇ woman the caste called the Vaidyas. These Vaidyas begat on the S'ûdra-woman many sons versed in medicine and gifted with domestic virtues. The S'ûdra-woman, by her association with the last-named gave birth to many children who are called snake-charmers."

125-134. S'aunaka was astonished at the words of Sauti and said, 'Sir, what irony of fate led Aświnîkumâra, the offspring of the sun, to copulate with a Brâhmiṇ woman? Kindly narrate this incident and gratify my curiosity." Sauti, the best of saints replied, "O best of Munis, impossible are the ways of Providence. Once upon a time, this tranquil, strong offspring of the sun was enamoured of a Brâhmiṇ woman while she was going out on pilgrimage. Though he was dissuaded by her again and again, he forcibly took her to a grove, ravished and impregnated her. The lady, bewildered with shame and fear, caused her own miscarriage; and at once a son, beautiful like the heated gold, was born to her in the said grove. Through affection, she took the child in her lap; and, abashed, she went to her husband and narrated to him, in detail, the events brought about by Providence. The Brâhmiṇ was highly incensed and abandoned his wife along with her son. The lady, overcome with grief and and shame, quitted her human frame by virtue of her asceticism and was turned into a river named Godâvâri. On the other hand, Aświnîkumâra, finding his son motherless, reared him with great care and taught him matters relating to medical science, architect and mantras (mystic syllables and formulæ), Afterwards, a certain descendant of Aświnîkumâra gave up his Vedic faith, resorted to astrology and received his wages as an astrologer. Hence he was subsequently called the astrologer. A descendant of this astrologer, out of avarice, having accepted from a S'ûdra, the first gifts and sacrificial offerings presented to the manes (the deceased ancestors) was called Agra Dânî. O best of anchorites, just listen to another extraordinary incident. On the occasion of the sacrificial rites performed by a Brâhmiṇ, an extraordinary Being came out of the sacrificial pit and was celebrated by the name of Sûta. He was a religious preacher and our originator, *i.e.* the founder of our race.

135-138. The great architect Brahmâ himself very kindly taught him the Purâṇas. Hence the descendents of Sûta are still known as students of the Purâṇas. Afterwards, Sûta begat on the Vaiśyas a caste named Bhâts who are professional orators and reciters of hymns or eulogies. O excellent saint, I have mentioned to you only a few castes that inhabit the globe. Besides these, there are others who came into existance with taints of illegitimacy. Now I am going to tell you the relation which Brahmâ, the creator of the world, has fixed among men and women.

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139-155. The progenitor is called the father. She who gives birth to a child is called the mother. The father's father is called the paternal grand-father whose father is called the great paternal grand-father. The descendants of the last are called Sagotras. Mother's father is maternal grand-father whose father is called great maternal grand-father. The mother of the father is called paternal grand-mother whose mother-in-law is great paternal grand-mother. The mother of the mother who is revered like the mother is called the maternal grand-mother and so on. The brother of the father is called the uncle. The brother of the mother is maternal uncle. The sister of the father is Pitṛi-Swasâ. The sister of the mother is Mâsurî. The son is called Tanaya, Putra etc. The daughter is named Duhitâ, Kanyâ, etc. The son's wife is called the daughter-in-law. The husband of the daughter is called the son-in-law. The brother of the husband is called Devara. The father and the mother of the husband are called father-in-law and mother-in-law respectively. The husband is called Pati, Kânata etc. The brother of the wife is called the brother-in-law. The sister of the wife is called the sister-in-law. The mother of the wife is called the mother-in-law. The father of the wife is called the father-in-law. The brother by the same parents is called Bhrâtâ, the sister is called Sodarâ. O S'aunaka, the husband of the wife's sister is like a brother ; and the father-in-law should be respected like the father, for he is the progenitor of the wife, the half of the husband. There are five kinds of fathers who are as follows :— (1) he who maintains us, (2) he who preserves us from danger, (3) the father of the wife, (4) the religious preceptor or guru, (5) the progenitor or he who begets a child. There are fourteen kinds of mothers who are as follows :—(1) the wife and the sister of the person who maintains us, (3) aunt, *i. e.* paternal uncle's wife, (4) and (5) mother and step-mother, (6) daughter, (7) daughter-in-law, (8) (9) paternal and maternal grand-mothers, (10) mother-in-law, (11) sister of the mother, (12) wife of the maternal uncle, (13) sister of the father (14) wife of the religious preceptor.

156-170. The son of a son is called the grandson whose son again is called the great-grandson. The descendants of the grandson are called the Kulajas. The daughter's son is called the Dauhitra. The descendants of the daughter's son and sister's son are called the Bândavas. The sons of the nephews are mere Gyântis. The son of a preceptor is like a brother. He deserves maintenance asmuch as the daughter of a preceptor and is celebraled by the name of Bândaava. The father-in-law of a son or daughter is like a brother and is called the Bandhu or Baibâhika. The preceptor of the daughter is also like a brother and is a Bandhu. The preceptor, the brother's preceptor and the father-in-law are to be adored like preceptors. Persons between whom friendship subsists are called friends. This friendship is the source of happiness. He who causes misery is an enemy. Accidentally a friend causes sorrow, and a disinterested person sometimes causes happiness. Therefore the authors of the holy scriptures maintain three kinds of relations *viz.* (1) the relation acquired by knowledge, the relation established by Sex, (3) the relation produced by affection. That which subsists through affection is called friendship. This is very rare. The mother and wife of a friend are like mothers ; there is no difference between one's own father or brother and a friend's father or brother. Besides this,

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there is another relation fixed by Brahmâ which is merely nominal. The lover of an unchaste woman is called a gallant, a paramour, a friend ; but this relation is merely nominal. The gallant of such a woman is just like a husband to her ; and his concubine is like a wife to him. This fourth relation is current according to the local usage of a place ; but in other places, it is highly condemned. No mention being made of it in the Vedas, it is regarded as detestable. It is said to have been establisted by Viśwâmitra. For a woman, this relation is more scandalous. As even great men cannot do away with this custom, it has become current in several places ; but an energetic man is not affected or polluted by observance of this custom and it prevails in every age.

CHAPTER XI.

1-11. Then the great anchorite S'aunaka addressed Sauti reverentially and enquired of him thus : "O Sauti, what did the Brâhmîṇ afterwards do, when he forsook his spouse ? By what name is the son of Aświnîkumâra known and in what family was he born ? Kindly oblige me by answering these questions", Sauti answered, "That Brâhmiṇ saint named Sutapâ, the ornament of the race of Bharadwâja, subdued by anger, forsook his wife and went to the Himâlayas for devotion to S'rî Kriṣṇa. Sutapâ beaming forth with effulgence great er than ever by the power of his devotion suddenly perceived in the Heavens one day the pure and spotless light of the Supreme Being, S'rî Kriṣṇa. TheBrâhmiṇ seeing that He transcended nature did not pray for his final emancipation but only begged His bondage (*i.e.* wanted to serve Him for ever) and besought the boon of reverence for Hari. Later on, there was a voice in the sky to this effect, "O Brâhmiṇ, lead a married life for some time and then you will obtain the boon required or as desired by you". He wanted to marry and Brahmâ himself delivered to him the ideal or intellectual daughter of the manes. He begat upon her a son named Kalyân-Mitra, the best of saints, the very remembrance of whom dispels the fear of thunder cherished by people and secures back to them lost articles and friends. Later on, for some reason Sutapâ forsook the mother of Kalyâṇmitra ; and by association of ideas, he was reminded of the former iniquities of Aswinîkumâr whom he cursed thus. "O basest of gods ! From this day forth, by vitue of my curse, both of you brothers shall be deprived of a share in the sacrificial rites. You will be discarded by your worshippers, and, being diseased and paralysed, you shall be unworthy of celebrity in the world. The valorous Sutapâ having said so, went home with his son Kalyâṇmitra ; and later on, the Sun-god came to him with both the Aświnîkumar brothers. The Sun, the lord of the three worlds, with both his children, began to adore Sutapâ thus :

12-20. 'O saint, forgive the sins of my sons. Lord Nârâyaṇa himself in every age graciously takes the form of a Brâhmiṇ for the preservation of mankind. You typify that virtuous lord. Anger does not become you. With one tongue, it is impossible to praise a Brâhmiṇ. Brahmâ, Viṣṇu, Maheśa and other gods are all gratified by receiving flower, fruits and water presented by a Brâhmiṇ. The gods invoked by a Brâhmiṇ are adored in the world, again and again. There is no god superior to a Brâhmiṇ whose shape Hari often takes. Nay, Hari is appeased when the Brâhmiṇs are pleased. The gods are pleased when Hari is pleased. When the Brâhmiṇs are pleased with a person, he cannot

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apprehend danger from any god. As there is no river more sacred than the Ganges, no god superior to Viṣṇu, no Vaiṣṇava greater than S'iva, none more patient and forbearing than the earth, so there is none greater than a Brâhmiṇ. As there is no religion greater than truth, no woman chaster than Pârvatî, none stronger than fate, none dearer than the son, so there is nothing more substantial or real than homage to a Brâhmiṇ. As there is no enemy more deadly than disease, none more respectable than the religious preceptor, no friend equal to the father or the mother, so there is no benefactor like a Brâhmiṇ. As there is no vow greater than Ekâdasî, no wealth so precious as the gem, no gem so great as knowledge, so a Brâhmiṇ's stage is the best of all the stages of human life. Bráhmâ himself has admitted that the efficacy of the Vedas consists in acknowledging the spiritual superiority of a Bráhmiṇ. It is needless to say more. Be propitiated and show compassion to my sons."

21-31. Bharadhwâja, the great saint, having heard the modest words of the Sun, cheerfully bowed low and cured his sons of their diseases through asceticism. He then said, "After a while, your sons will again get a share in sacrificial offerings." So saying he went to the coast of the Ganges to pray Hari; and the Sun also departed cheerfully from that place. Whoever will read this hymn composed by the Sun-god will achieve success every-where. And whoever at break of day will read thus, "I bow to the Brâhmiṇs" will get a benefit equal to the fruits reaped by a person by bathing in every sacred river or by initiation in every religious ceremony. All the sacred rivers of the water meant for pilgrimage merge in the ocean; and the feet of a Brâhmiṇ contain all the places of the earth meant for pilgrimage and consequently there is nothing in the world which cannot be accomplished by a man by his grace. O S'aunaka, so long as the earth is moistened with the water of a Brâhmiṇ's feet, the manes of the deceased ancestors drink water cheerfully out of the golden cup shaped like a lotus. And whoever drinks such water reaps the advantages of every pilgrimage and initiation in every religious ceremony. O best of Brâhmiṇs, whoever drinks the water of his feet reverentially for one month is assuredly cured of all diseases. O great Saint, a Brâhmiṇ, ignorant or learned, if he performs regularly the morning, noon and evening rites (*i.e.*, odes to the Sun) and if he has faith in Viṣṇu is undoubtedly equal to Viṣṇu himself. A Brâhmiṇ in a fit of anger or jealousy, with or without cause, cursing others, should not be cursed in return. Nay, a Brâhmiṇ devoted to Hari, is more pious than the cows, a hundred times.

32-40. Whoever drinks the water of his feet or eats the refuse of his food, reaps benefits of the Râj-Sûya (royal sacrifice). The water of the feet of a Brâhmiṇ who fasts on the day of Ekâdaśî and devoutly worships Hari every day converts every place into a pilgrimage. A Brâhmiṇ is redeemed in his life-time if he consecrates his food to Hari at first and subsequently eats it himself. Brahmâ has thus ordained for the Brâhmiṇs of high rank:—a thing which has not been dedicated to Hari if it is drinkable in the form of liquid, is just like urine; and, if it is eatable in the form of some dry substance, it is prohibited like ordure. Look! Brahmâ and all his sons including Vaśiṣṭha are devoted to Hari, and all the Brâhmiṇs are their descendants. How can they turn away from his worship? If a Brâhmiṇ, through the fault of his

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religious preceptor or his parents, neglects his worship, he is really dead though ostensibly alive. The father who does not incliue the heart of his son to the devotion of Hari is contemptible; any son who does not assist his father in His worship is a wicked son. To call a person a friend who does not encourage His worship is a hideous mockery. It is folly to call him a king who does not rule for Hari's sake. The term "friend" as applied to a person who does not counsel on matters of Hari-worship is a misnomer. A Brâhmiṇ who has no faith in Hari is worse than a Chaṇḍâla who has faith in Hari. For the latter will get salvation; and the former will go to hell. Such a Chaṇḍâl is a hundred times better than such a Brâhmiṇ. A Brâhmiṇ, void of periodical worship (Sandhyâ etc.), impure and without faith in Hari is but the apology of a Brâhmaṇ and resembles a snake void of poison.

41-46. A magnanimous Brâhmiṇ into whose ears the mystic syllable of Viṣṇu's holy name has been poured is liberated or emancipated in his life-time, as held by Brahmâ. That fortunate Vaiṣṇava merges in the lotus-feet of Hari with hundred ascendants in the line of his maternal grand-father and a *crore* of ancestors in his own line. O excellent saint, besides these four castes, (*viz.* Brâhmiṇ, Kṣatriya, Vaiśya, S'ûdra) there is a fifth caste named Vaiṣṇava. As the Vaiṣṇavas adore the lotus-feet of Hari, so Hari approaches them and contemplates them again and again. Nay, Srî Kriṣṇa even after deputing His great wheel (Sudarśaṇ) for the preservation of his worshippers, cannot remain free from anxiety, for He approaches them and resides by their side.

CHAPTER XII.

1-10. Then Saunaka, the best of Riṣis, having heard all this from the great-minded Sauti cheerfully asked him again. 'Through your kindness, I heard with curiosity many things connected with the line of Riṣis incidentally, though I did not raise the question myself. Now I enquire which great Riṣi, directed by Brahmâ, took part in creation. Which saints had subdued their passions? What did the great Nârada do after his quarrel with his father? To what condition were the father and the son reduced as a result of their quarrel? Kindly gratify my curiosity by dealing with the above points." Sauti answered. "Except Haṃsî, Yati, Aruṇî, Boḍhu, Pancha-Śikha, Apantârtama and the five Riṣis including Sanaka, all the sons of Brahmâ, in obedience to his orders, attached themselves to the enjoyments of life and took part in creation. Brahmâ, being cursed by Nârada, lost his right to adoration, (*i.e.*, forfeited his claim to be worshipped by men). Therefore the Pandits do not worship him up to this day. Nârada too, being cursed by his father, took his birth as a Gandarva. This incident I am going to relate to you in detail. A certain king of the Gandarvas, through prosperous in every respect, was deprived of the most pleasant object in all the world as a result of his *Karma*. I mean, he had no son and used to pass his days sorrowfully. But being advised by his preceptor, he went away, poor in spirit, to the Puskara, the resort of pilgrims where he took the vow of asceticism or deep meditation and began to pray Sambhu. At that time, Vaśiṣṭha kindly gave him the hymn, amulet and mystic formula of twelve letters relating to S'iva.

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11-20. The afflicted king took the vow of abstinence and for a hundred years recited the Mantra given by Vaśiṣṭha. After the lapse of that period, he saw S'iva standing before him and brightening the quarters with his effulgence and glory. This glorious Being was smiling gently, on account of which he looked propitious. Kind to his worshippers and yielding to them the benefit of asceticism, he is the emblem and root of devotion. To those who seek his protection, he gives all prosperity. Mounted on a bull, stark naked, he had a body bright like crystal. He has three eyes and holds a trident in his hands. The cluster of his knotted tawny hair on the head is superior in beauty to heated gold. The blue hue with which his throat is tinged gives him a supernatural charm. He is omniscient and surrounded by snakes. Like Time personified, he destroys all: but he himself has conquered death. His appearance shows that millions of mid-day summer suns have risen at one and the same time; and he is the Lord of all. This tranquil redeemer of mankind gives an insight into the reality of things and inspires faith in Hari. The king of the Gandarvas fell down flat before him and worshipped him according to the hymn given by Vaśiṣṭha. The merciful S'iva said, "Accept a boon." Thereupon the King craved from him a boon of homage to Hari and prayed for a son who should be devoted to Hari. Then the Eternal S'iva, the friend and the Lord of the poor, smiled at the words of the king said.

21-32. "O prince, you ought to have been satisfied with only one boon; the second boon is only a repetition of the first. Just see, no one is easily satisfied with the good things of the world. In other words, no bound can be set to one's ambition. The sages having discovered this defect in things of sensual enjoyment have abandoned their desire and regard the belief in Hari as the only supreme and substantial object in the world. Son! any one who cherishes this auspicious faith permanently for Him can easily consecrate the whole world. Such a man, no doubt, delightfully goes to the Cow-world with millions of ancestors in his own line and a hundred ancestors in the line of his maternal grand-father. This worshipper of Hari can easily destroy three kinds of sins, occasioned by the body, the tongue and the mind; and, after having fully reaped the fruits of his religious acts, attains Hari's bondage, which is coveted even by Brahmâ. So long as a man cannot fix his mind upon Hari, he cannot dispense with the ties of attachment to his family, worldly enjoyments and feelings of pains and pleasure. But faith in Hari alone dispels the above delusion. The worshipper of Hari who, by his virtues, is able to fix Hari, the Eternal and Supreme Brahma in the tablet of his heart cuts asunder the ties of the world and drives an axe at the root of this tree of karma in the shape and good or bad acts by the sword represented by his devotion to Hari. A virtuous man whose sons, as a result of his virtues, are Vaiṣṇavas, can easily redeem millions of ancestors in his own line. Son! Therefore I request you to accept only one of the boons craved by you. The devotees consider themselves gratified if they get only one boon. So they never expect to get another. No one is sufficiently satisfied with good things, *i.e.*, the more he gets, the more he desires. High aspiration is by no means desirable. But son! the homage to Hari is a treasure which we have carefully preserved and jealously guarded for our own use. We are reluctant to part

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with it easily. Therefore, son, crave another boon, but not this particular boon. The position of Indra, God or Brahmâ, I can undoubtedly give you. Or, the different kinds of divine faculties (*viz.*, Aṇimâ etc), sublimé mental abstraction, the knowledge of the realities of things, immortality, any of these gifts I am prepared to give you, but not the belief in Hari. Hearing these words, the throat and the lips of the Gandarva-King were parched up with grief; and he thus addressed S'iva, the friend of the poor and source of all prosperity.

33-39. The worshippers of Kriṣṇa do not seek to attain even the position of Brahmá, transcient like a dream, which dissolves in a wink or the twinkle of the eye of the Supreme Being. O Lord, the gifts you alluded to are very insignificant in the estimation of the worshipper of Hari. O Lord! O God, all merciful! a true Vaiṣṇava does not desire even the kinds of redemption named Sâlokya, Sârṭi (equality with God in power and attributes) Sâmîpay or Sâjujja (absorption into God). He does not want even final emancipation or Nirvâṇa. In all conditions whether asleep or awake, he wants only this rare gift, *viz.*, firm faith in Hari and bondage to Hari. O tree, yielding all fruits to thy adherents, by thy merits, bestow on me faith in Hari as well as a Vaiṣṇava son, undeserving as I am. He who solicits other gifts from you, when you are appeased or propitiated, lives in a paradise of fools. If you disdain to give me this gift on the ground that I am the basest of mortals, I shall cut off my head and consign it to the flames." The merciful Lord having heard the piteous words of the modest Gandarva addressed him thus:

40-45. "O King, be of good cheer. You have subdued me by your faith. I wish to give you the boon. From this day forth, you will acquire faith in Hari. And very soon you will, by my grace, get a Vaiṣṇava son who will enjoy a very long life. He will subdue his passions, be graceful in appearance, very wise and devoted to his religious preceptors." S'aṅkara having said so, went home, and the king of the Gandarvas also cheerfully returned to his house. The men and the Gandarvas successful in their design, when they heard about the boon, were delighted beyond measure. The godly saint Nârada, cursed by Brahmâ, was afterwards begotten by the king of the Gandarvas on his wife. When the old wife of the Gandarva king gave birth to this son, devoted to Hari and possessed of all merits, on the Gandha-Mâdan mountains, Vaśiṣṭha, the family preceptor, came to know by means of his devotions that this child would be adored throughout the world and naming him, therefore, Upavarhaṇa, *i.e.*, very adorable, performed the ceremony of christening (naming) the child in an auspicious moment.

CHAPTER XIII.

1-9. Sauti, the great saint, said, "O asylum of devotion, the old king of the Gandarvas reaped, through the grace of S'aṅkara, the fruit of the tree of the desire which he had cherished in his heart for a long time *i.e.*, he was blessed with a son:—an event which filled him with raptures and led him to distribute wealth and all sorts of alms to the poor. Afterwards when Upavarhaṇa passed the bounds of his childhood, *i.e.*, when he grew up he was initiated by Vaśiṣṭha in the mystic formula relating to the worship of

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Hari and set his mind upon arduous asceticism. Once upon a time, the Gandarva ladies came to bathe there on the coast of the Gaṇḍaka and were enchanted by the superb charms of the youthful Upavarhaṇa. They fainted at his sight and, on recovery, these fifty ladies wanted to have him for their husband. They, accordingly, sacrificed their lives (died) by means of their devotion and were subsequently begotten again by the Gandarva Chitra-ratha. In due time, these licentious maidens acknowledged Upavarhaṇa in their heart as their husband and, ultimately with the permission of their father, placed round his neck the wreath of a bridegroom, (*i.e.*, married Upavarhaṇa). Incomprehensible are the ways of Providence! That Upavarhaṇa who at first knew none but Hari forgot all about Him—as he was a victim to the extraordinary charms of these damsels. Thereupon Upavarhaṇa of never fading youth lustfully took the damsels to a solitary place and indulged in sensual pleasures for three hundred thousand years. Having tasted the pleasures of a kingdom for some time in the company of his wives, once upon a time, singing the eulogies of Hari, he suddenly came to Brahmâ at the shrine of the Puṣkara. At that time Brahmâ was witnessing the dance of a celestial nymph called Rambhâ along with other gods. Suddenly he (Upavarhaṇa) became impatient at the sight of her thigh (beautiful like plantain) and hard, spherical rising breast exposed by the wind. His semen was discharged. He had to abandon the celebration of the sweet name of Hari and fainted like an ordinary licentious mortal. All the gods of the assembly burst into a fit of laughter at his condition. But Brahmâ cursed him thus:—

10-19. "O mean-minded Gandarva prince! as a result of this evil act on thy part, thou shalt forsake the body of a Gandarva and be born as a S'ûdra. Afterwards the association of the Vaiṣṇavas will enable thee to be my son again. O son! do not be grieved on this account. For a man's greatness is not manifest unless and until he tastes calamities. Every body by turns tastes pleasure or pain." O saint whose sole treasure is asceticism, Brâhmâ, the creator of the world, having said so, went back to his domain and Upavarhaṇa after having displayed wonderful incidents to the spectators gave up his ghost. These I am going to narrate to you. Listen! First he penetrated the six mystic or esoteric divisions or circles, (chakras) of the body, *viz.*, Mulâdhâra etc. Then he penetrated the sixteen arteries or veins of his body *viz.* Iḍâ etc. Then by the powers of his asceticism he brought his sensient soul along with his mind in the form of a swan into the aperture at the crown of his head and united it for a moment only with the Supreme Being. O S'aunaka, this great devotee, the prince of the Gandarvas who was aware of the conditions of his previous birth or former life thus gained a personal interview with the Supreme Being, adorable by the gods. After a while, the three stringed lute, rare to others, he put on his left shoulder and he held with his right hand the wreath of crystal.

20-25. Then he directed his head towards the East and legs towards the West and lay down on a seat of holy grass prostrate like a mighty Being who had been exhausted. In this condition, he loudly pronounced the word of two letters in Sanskrit *viz.*, Kriṣṇa, the Supreme good, the essence of the Vedas and the germ of redemption and then suddenly shut his eyes for ever. The king of the

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Gandarvas, as he beheld the sad condition of his son, lost his patience, lamented his death for a long time and with his wife remembering S'rî Krisṇa, merged into the Supreme Being on the strength of his abstract meditations. When the wives of Upavarhaṇa heard this, they began to cry bitterly ; and bewildered by the spell of Viṣṇu, they returned home after great lamentations. The chief of his queens, the chaste Mâlâvatî, clasped the dead body of her husband, began to cry most bitterly and addressing her beloved husband who was no more said thus :—

26-35. "O my shrewd, witty and potent lord ! O my love ! Where have you gone to, leaving me here to mourn your loss ? Appear before me, though for a time only. O Lord of my life ! the place rendered fragrant by the sandal wood, the place refreshed by the wind charged with the particles of the water of the transparent stream, the flower-grove situated on the brink of the river called Puṣpa-bhadrâ, the place redolent of the sandal-scented breeze refreshing the mind and the senses, the flower-conches besmeared with sandal, the places resounding with the melody of the cuckoos, the place refreshed by the aqueous vapour emanating from the Mâlatî flowers, the valley of the Gandha-mâdan situated on the brink of this river, the place consecrated by the movements of Nârâyaṇa and Lakṣmî and still marked by their foot steps, the place where in the solitudes of the above mountain rendered sacred by the visits of Viṣṇu, you sported with me :—all these I say, come back to my recollection and grieve me extremely. Sweet words, like honey, with which you moistened my heart, likewise come back to my memory and perplex my mind. O lord of my life ! the company of the virtuous is more pleasing than Heaven, but separation from them is more afflicting than death. The pain caused by bereavement occasioned by the loss of one's relations is still more painful. The loss of the son, again, causes an indescribable pain ; but the pain caused by the death of the husband is, of all calamities, the worst and most intolerable to a chaste woman.

36-51. O lord ! the last-named sorrow takes a new shape every-day and wounds the susceptibilities of a vrituous woman who was devoted to her husband. All other sorrows could be healed if the woman once only enjoys the company of her husband, but the sight of no other mortal can relieve the pangs of separation from one's husband. O Lord of my life ! Brâhmâ himself hath said that to a chaste woman there is no friend so dear as the husband. Therefore, tell me, lord, how is it possible for me to save myself from this shoreless ocean of sorrow ? So saying, Mâlâvati began to weep with redoubled sorrow and said, "O regents of the quarters ! O virtue ! O Brahmâ ! O king of the mountains ! O Nârâyaṇa ! kindly restore my husband to me." So saying, Mâlâvati, weeping and weeping, fainted in that dense and almost inaccessible forest. There she passed days and nights alone in a state of unconsciousness with her husband clasped in her breast. The gods preserved her unobserved. At break of day, her senses came back to her. She wept bitterly again and addressing Hari, the destroyer of all sorrow, she spoke thus:—"O Lord of the Universe ! I am now helpless. The whole universe is void for me. But you are the preserver of all. Why do you not preserve me, then ? O Lord ! I am bewildered by your spell. I am lamenting the loss of my husband on the ground that he was my master or lord, and I, his wife. But, truly speaking, you are the sole master

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and origin of the whole universe. O all-merciful Being! As a result of Karma, it is true, this son of the Gandarva king was my husband and I, his wife. But I do not know how he who used to grow impatient of my absence for one minute could forsake a wretch like myself to-day. O Lord! truly, no one is anybody's husband or wife or son. Providence alone causes such conjunction or separation, as a result of Karma. To be sure, fools are delighted at union and feel a mortal agony at separation. But the Supreme Being is not subject to this feeling like an ordinary mortal. O Lord! the whole world is transient and, truly, the friends, relations and all the enjoyments of life are fleeting. He who realises this truth and renounces everything is truly blessed. But he who is compelled to forsake his connexions with the world against his will is liable to continuous pain. These defects or shortcomings of the world have led great men to relinquish the enjoyments of life and devote themselves to the lotus-feet of Hari who is all happiness, free from evil and destructive of all sorrow. O Lord! virtuous men in the world alone acquire wisdom; how may a woman acquire it? With folded palms, and streaming eyes I pray you to restore my love to me, as to a woman who has been bewildered by your spell. I do not want divinity, the position of Indra or redemption, but I pray you, the source of the four-fold objects of human pursuit, to oblige me by giving me back my husband.

52-61. O Lord of the universe, though unfortunate, I am lucky in one respect. For no woman in the world ever obtained a husband as accomplished as mine. Providence bestowed on my husband all qualities except immortality. He gave him an extraordinary personal grace and a virtuous disposition. It is no exaggeration to say he was even equal to Nârâyaṇa in beauty, valour, wisdom, serenity of disposition or contentment of mind. He was devoted to Hari, like Hari sublime and deep like the ocean, valorous like the sun, pure like the fire, good-looking like the moon and enchanting like Cupid. He was intellectual like Vrihaspati and poetical like S'ukra. He was well versed in all sciences like the goddess of knowledge and his genius shamed Bhrigu. He was wealthy like Kuvera and more munificent than Manu. He was religious like Dharma, more truthful than Satyavrata, more austere in his devotion than Sanat Kumâra and more virtuous in his dealings than Brahmâ. He was divine like Indra and he shamed the Earth in the quality of forbearance. O all merciful being, friend of the poor! I do not know how my accursed heart is at rest even on the occasion of the death of my husband." So saying, the chaste Mâlâvati was suddenly filled with anger and addressing the gods spake thus:—"O cruel gods! you establish your dignity by partaking in vain of the sacrificial offerings and clarified butter. I shall deprive you of your right to the offerings. O omnipresent Nârâyaṇa! you are the preserver of the worlds. I am not apart from your world. So, I say, restore my beloved husband to life; or I shall curse you, this moment.

62-68. O Brahmâ, lord of creation! cursed by your son, you have become unworthy of worship. Your surviving privileges in the world I shall also destroy by my curse. O most wise S'ambhu! by curse, I shall destroy the knowledge you possess of the realities of things. O Virtue! Just see if I can dismantle you from the position of virtue. By my curse, Yama will be

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deprived of his jurisdiction. I shall curse Time and Death. Only Decrepitude and Disease I refrain from cursing, as they were not instrumental in bringing about the death of my husband. They have not offended me in any way." So saying the chaste Mâlâvatî bore the corpse of her husband to the coast of the Kauśikî river to curse the gods. Upon this, Brahmâ and others gods were much frightened and approached Viṣṇu at the coast of the ocean Kṣira for protection. First they bathed in the ocean and then they began to adore Viṣṇu, the deliverer, to obtain relief from this calamity. First Brahmâ shivering with fear accosted Viṣṇu thus :—

69-73. "O friend of the poor! the chaste Mâlâvatî, the daughter of Chitra-ratha bewildered by the loss of her husband is determined to curse me and the gods. You are the preserver. The savants and the saints, either asleep or awake, in prosperity or calamity, always remember you. You always shield those who seek your protection. O preserver of the poor! shield us from the curse of this woman. Lord! It is needless to describe to you my sorrow. By my son's curse, I have been deemed unworthy of worship. Now Mâlâvatî is going to deprive me of my jurisdiction or privileges in the world. O merciful lord, my jurisdiction over all in the universe which you have kindly given me and which it is difficult for others to attain, I am about to forfeit through the curse of this woman. Your kindness is my sole refuge."

74-82. Brahmâ, the lord of creation, having paused, S'iva with folded hands thus began, "you gave me, merciful lord! profound wisdom as a reward for my devotion to you in the Puṣkarâ for a period covered by the successive ages of a hundred Manus. The virtue of that wisdom cannot be sufficiently estimated. All the prosperity, knowledge and valour of the world combined is not equal to a sixteenth part of that wisdom which is about to disappear for ever, through the curse of that chaste woman. Who can preserve me except yourself? The wonderfully fierce glory of a chaste woman is incomparable in the world. I have not come across the effulgence and valour characteristic of a chaste woman elsewhere in the whole world. That valour consumes me. Preserve us, merciful lord! preserve me." S'iva having paused, Dharma, the witness of all things in the world, thus began :—"The best of gems that you gave me, Lord, *viz.*, virtue or truth or justice is about to perish. This gem which I acquired by devotion will disappear through a woman's curse." The gods then said : "Lord, you gave us share in sacrificial offerings. Our right in the said share will vanish for the same reason." So saying the gods stood up, subdued and frighetned; and then there was a voice from the sky, "O gods! you had better go to Mâlâvati: and Janârdaṇ will go there himself, later on, in the shape of a learned Brâhmiṇ for the maintenance of peace and for your preservation.

83-91. Thereupon the gods gladly went to Mâlâvatî on the coast of the Kauśikî river. The gods beheld Mâlâvatî, beautiful as the goddess of fortune. Her apparel was pure like fire. She had lighted up the quarters with the effulgence of her beauty like the vernal moon. The flood of light which she had accumalated round her by serving her husband added lustre to her body like a fire-brand. Assuming the posture of meditation, she held to her breast her dead lord. Her right hand held the melodious three-stringed lute of her

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husband and, out of affection and devotion to her husband, with her fore-finger decorated with seal-ring and with the upper part of her thumb, she held a crystal garland. Her colour was like champak (a fragrant, yellow flower). Her lips appeared like *bimbas*. Her neck was adorned with a wreath of gems. She seemed to enjoy perennial youth and looked sixteen years old. Her buttocks were huge. Her loins and breast were fleshy. She again and again cast wistful glances at her dead lord. The pious gods who dreaded the consequences of an evil act., were struck at the conduct of the woman and stood motionless for a time.

CHAPTER XIV.

1-9. The auspicious gods including Brahmâ, staying there for a while, approached Mâlâvatî. The chaste Mâlâvatî, when she saw them, paid due homage to all and placing her dead husband before them, again began to weep. In the meantime, a very beautiful Brâhmiṇ boy turned up before the assembly. He held a staff and parasol in his hand. His forehead was marked with sandal paste. He had a book in his hand. He had a tranquil and smiling appearance. His body was besmeared with sandal-paste and beaming with divine effulgence. Having duly accosted the gods who were enchanted by his spell, he sat in the midst of the assembly like the moon among the stars. Seated there, he began to speak to Mâlâvatî and the gods. His speech showed that he was clever.

7-11. He said, "Why have Brahmâ and other gods come here ? What is the cause of the advent of Brahmâ, the Lord of creation ? What accounts for the presence of S'iva, the destroyer, Dharma, the witness of all things, the Sun, the Moon, the Fire, Time, Death, Yama and all the gods in this dense forest ? Mâlâvatî ! What is that dead body in your lap ?" The chaste Mâlâvatî bowed low and replied thus :

12-25. "I cheerfully bow before Janârdana in the shape of a Brâhmiṇ, the water and flowers tendered by whose hands propitiate Hari and other gods. O Lord ! I am afflicted and want to submit something for your consideration. A merciful being makes no distinction between persons worthy or unworthy of his kindness. O best of Brâhmins ! I am called Mâlâvatî, wife of Upavarhaṇa and daughter of Chitra-ratha. With my husband, I roamed at large in this charming place for a celestial hundred thousand years. You are learned and you know, according to the S'astras, the deep affection which a chaste woman cherishes for her husband. My husband lost his life through Brahmâ's curse. For his revival, I wept a good deal before the gods. But I find every one is selfish in the world; every one is auxious to gain his own object: no one feels the sorrows of others. The gods are the authors of prosperity, adversity, pleasure, pain, fear, sorrow, joy, life and death. They give fruits of actions; and they can easily uproot the tree of Karma. There is no friend like a god ; none stronger or more generous than he. For this reason, I begged of these gods to restore my husband to life, knowing full well that virtue, wealth, enjoyment and final beautitude are fruits that can be attained through this tree, *i. e.* God. If the gods give back my husband, as desired by me, so much the

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better; otherwise I shall make them participators in the sin of woman-slaughter. I shall inflict a dreadful and irresistible curse upon them, which can be avoided by no means." O S'aunaka, the afflicted chaste Mâlâvatî having finishd her discourse, the Brâhmiṇ replied this :

26-34. "O Mâlâvatî ! It is true that the gods yield fruits of actions. The farmers can only sow seeds in their fields but they can not yield fruits of cultivation. In matters of cultivation the gods only can yield fruits, but they yield fruits *in due time*. An agricultrist ploughs his field and sows paddy ; but the seed blossoms and fructifies *in due time*. This is the case with the fruits of Karma also. In this field of the world, a house holder bewildered by Viṣṇu's spell sows seeds of Karma which blossom and fructify only in due time. The gods, it is true, yield fruits of devotion to the virtuous in this sacred land of India. Particularly, whatever is offered by a man to the mouth of a Brâhmiṇ (which represents a fertile field) comes back to him. Without devotion no one can acquire might, beauty, wealth, son, wife or husband. Whoever, for a succession of births worships Nature (primordial) gets, by her grace, a well-qualified wife, permanent wealth, issue, grandson, land, strength and retinue.

35-39. Whoever worships S'iva, the conqueror of death, the emblem, source and cause of good gets by his blessing, if he is a male, a good wife and if he is a female, a good husband and also knowledge, wisdom, poetic faculties, son, prosperity, might and valour. A worshipper of Brahmâ, likewise, gets by his boon issue, wealth, fortune, knowledge, prosperity and happiness. Whoever worships the Sun gets, by his grace, knowledge, health, joy, wealth, son etc.

40-51. Fair one, whoever worships Gaṇesa, the god who is entitled to reverence, first of all, gets by his grace felicity, prosperity, issue, various kinds of relations, wisdom, knowledge, poetic genius and immunity from all sorts of calamities. Whoever worships Viṣṇu, the husband of Lakṣmî, the god of gods, by craving a boon, gets everything that he desires ; and in case he is free from desire, he attains emancipation. By the worship of that tranquil, preserving mighty Being Viṣṇu, a man attains religious sanctity, virtue and incomparable fame ; but if he foolishly wants a boon, he is bewildered and tricked by his spell. The goddess Nature representing the spell of Viṣṇu, if she is propitiated, obliges her worshippers by giving them the mystic spell relating to the worship of Viṣṇu. A virtuous man, worshipping Dharma, acquires virtue and after enjoying life in this world, attains the feet of Viṣṇu after his death. In a word, any one worshipping a god attains him in the first place and eventually attains the feet of Viṣṇu along with that god. Whoever worships Kriṣṇa (who is apart from Nature and transcends the three properties of Nature, who, is adored by Brahmâ, Viṣṇu and Maheśa, who is the supreme God and the seed of all things, who is styled by the Yogis as the Brahmâ imperishable, who is omnipotent and eternal, who can do a thing as he wills, who beaming with light manifests himself sometimes in a visible and sometimes in an invisible form, who is the prop of the universe and the God of all, who is all happiness, who, though omnipresent, is not mixed up with any thing, who wields a form out of compassion for his worshippers, who is a witness of all deeds is emancipated in his life-time ; and such a worshipper, in his wisdom, never craves other boons.

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52-61. O chaste woman! the four kinds of redemption (Sâlokya and three others), divinity, the position of Brahmâ and even final emancipation are trifling in his estimation. All kinds of prosperity he regards as merely lumps of earth. The position of Indra or Manu, or immortality he regards as mere bubbles of water. Whether asleep or awake he wants only to serve Hari. Barring this, *i.e.*, this bondage in the interests of Hari, he wants no other boon. The worshippers of Hari want Hari's bondage specified above and are satisfied, if they have firm faith in Him. O beauty! whoever attains his vassalage truly gets peace and certainly goes to the Cow-world after redeeming crores of ancestors in his own line, hundreds of ancestors in the line of his father-in-law, and his maternal grandfather, his servants, maid-servants, mother, wives, sons and hundreds of their descendants. So long as a man does not serve Kriṣṇa, he is liable to birth, the sufferings of the world and the torments inflicted by him by Yama. O chaste lady, the frightened Yama obliterates the writings from the forehead of an individual into whose ears the mystic formala of Viṣṇu is introduced by his religious preceptor. And Brahmâ says: "This man will go direct to the Cow-world by over-stepping the bounds of Brahmâ-loka". Thinking this, he prepares for him beforehand the oblation of honey, milk etc. There is no probability of his re-birth in this world.

62-66. Heaps of sins committed by this worshipper of Hari in the course of ten millions of births quit him and run away as a snake flies at the sight of a vulture. All his previous acts are cut asunder by the wheel of S'rî-Kriṣṇa called Sudarśaṇa. O chaste woman, even death and decrepitude quit the worshipper of Hari and run away lest the above wheel should cut him to pieces. The above worshipper, dying, goes to the Cow-world and there, wielding a celestial form, resides with S'rî Kriṣṇa. He lives there as long as Kriṣṇa lives, in the Cow-world, *i.e.*, till eternity. He regards the fleeting longevity of Brahmâ as if it were a wink or a moment.

CHAPTER XV.

1-7. Thereupon, the Brâhmiṇ boy said to Mâlâvatî :— "O pious woman, tell me of what disease your husband died. I am a physician and can treat all sorts of diseases. If a patient is dying or dead, then by my profound wisdom I can restore him to life in seven days. If I have a mind to, I can bring to you Yama, Time, Death, Decrepitude and the Diseases in fetters as a fowler fastens and secures his prey. O beauty, I know the cause of diseases and the means to avert them. The inauspicious symptoms of diseases I can check by the method prescribed by the S'âstras. I know also the method whereby a person by abstract meditation quits his life. The chaste Mâlâvatî, hearing the words of the Brâhmiṇ, smiled a little and then said :—

7-20. For a wonder, extraordinary words I heard from the mouth of this Brâhmiṇ boy. He looks to be a mere child; but his wisdom is astounding to the Yogis. O Brâhmiṇ! when you promise to revive my husband, then he is already alive. For the word of a saint cannot go amiss. O you most proficient in the Vedas! you will please revive my husband, later on. Please remove my doubts in the first place. For if you revive him first, then in the presence of my

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husband, I shall not be able to put to you any question. Look! Among Brahmâ, the gods and those learned in the Vedas, present on the spot, there is none who can control or rule my destiny. You also know everything. If a woman is protected by her husband, no one can prevent him; and if he punishes her, no one can defend her; The husband is the lord of his wife: this is sanctioned by custom and tradition. This right (enjoyed by the husband) is not vested in the Vedas, Brahmâ or S'iva. The husband is her lord, preserver, protector and the best of her preceptors. He is her tutelary deity and the sole object of her veneration. A woman who comes out of a noble family is obedient to her husband. A woman belonging to a bad family, on the other hand, is independent (of the will of her husband); and, tainted by nature with an evil disposition adopts prostitution. This vile woman only serves her gallants and finds fault with her husband. O Brâhmiṇ, I am the wife of Upavarhaṇa, daughter of Chitra-ratha and daughter-in-law of the king of the Gandarvas. I know none except my husband and, therefore, I have been reduced to this condition. O best of those versed in the Vedas, you can accomplish everything. Bring to me, I pray, for a time, Yama, Time and the damsel Death." Thereupon, the expert Brâhmiṇ, at once invoked and produced them before the assembly.

21-30. In the first place, the chaste Mâlâvatî eyed the damsel named Death. She saw that she was black and hideous in appearance, clad in red apparel, and had six hands and a serene aspect. She was chaste and merciful; and a gentle smile was playing on her lips. She was accompanied by her sixty-four sons and seated on the left side of her husband, Time or Mahâkâla. Later on, Mâlâvatîsaw the grand Time, hideous in appearance, valorous like the summer sun and a part of Nârâyaṇa. He had six faces, sixteen hands, twenty-four eyes and 6 legs. He was black in appearance and clad in red garment. This great god was deformed in appearance; he is the destroyer of the world, master and ruler of all and the Lord Supreme. Through to a slight smile playing on his lips, he maintained a cheerful appearance. He had a string of rosary beads in his hands and seemed constantly to adore Brahmâ. Later on, she beheld the obdurate diseases, ostensibly very old and yet sucking the breast of their mother. Then she saw Yama with thick legs, black in appearance and pious, devoted to the worship of Hari. He is the personification of virtue, judge of the good and the evil, inflicting chastisement upon the wicked. The chaste Mâlâvatî, when she saw them all, first addressed Yama cheerfully thus:

31-44. "O Lord, you are pious and versed in the S'âstrâs. Why did you take away my husband?" Yama replied, "O chaste woman, no one dies unless his time is full. I can't take away any one without the will of God. I, Death and the diseases take away creatures in the fullness of their time. Also, just consider, my jurisdiction extends over that individual who is snatched away by death in due time. You can refer the matter to this damsel accordingly." Mâlâvatî when she heard this, addressed Death thus: "O damsel, you belong to the female sex; you know full well about a woman's pain of separation from her husband. In my life-time, why did you snatch away my husband?" Death replied: "Providence ordained me for this purpose; even years of devotion cannot enable me to abandon this course of action. If any chaste woman, through the lustre of her energy or power of asceticism reduce me to ashes, I shall be relieved of all my calamities; I do not mind what will befall to my husband

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and son. O chaste lady, know it for certain that I or my sons are not to blame in any way. We do an act as assigned by Time. Please refer the matter, in the presence of this assembly, to the just and magnanimous Time and then do the needful." Thereupon Mâlâvatî said, 'O Lord Time, you are the witness of all deeds, and reign supreme in the form of Karma; you are eternal and a part of Nârâyaṇa. You are the highest god; I therefore bow to you. O asylum of mercy, you are omniscient. You realise full well the pain of others. Why did you snatch away my husband in my life-time?" Time replied, "O chaste woman, who am I? and who is death or Yama and who are the diseases? We wander here and there, as directed by God.

45-47. Kriṣṇa who created Nature, Brahmâ, Viṣṇu, Maheśa, the gods, the fourteen saints, 14 Manus, all men and beasts; whose feet are adored by expert Yogis, whose sacred name is ever muttered by them; under whose government S'ankara destroys the world, Dharma witnesses all deeds, Zodiac and the planets move in the sky; by whose command, Indra and other gods have become regents of the quarters, trees put forth flowers, the earth has become the receptacle of all objects; through whose fear the earth (though herself forgiving and patient, quakes from time to time; before whose might Nature, the origin of all, quakes; by whose spell every one is stupefied; who is incomprehensible by the Vedas which give an insight into all objects; who is adored by the Purâṇas, Brahmâ and Viṣṇu; to the sixteenth part of whose valour Vîrâta is equal; who is the lord of lords, the end of time, the death of death and the only Supreme Being: this Kriṣṇa, I say, you ought to remember for the removal of all obstructions or calamities. This asylum of mercy will fulfil your desire and give you back your husband. The same Kriṣṇa that sent us here will give you all prosperity. O S'aunaka, Time having finished his speech, the Brâhmaṇ boy again addressed her as follows:

CHAPTER XVI.

1-6. The Brâhmaṇa said, 'O excellent Gandarva princess, you put questions respectively to Time, Yama, Death and the Diseases. If you entertain any further doubt on any point, you can refer it to me." The chaste Mâlâvatî, in reply, cheerfully put to the Lord of the Universe (who had assumed the form of a Brâhmiṇ) a question which occurred to her mind. She said: 'O Brâhmiṇ, you have said that diseases injure the living beings by taking away their lives. Their causes are specified in the Vedas. Kindly tell me the process by which these diseases may be prevented from frequenting the human system. O magnanimous soul, O saint, you are merciful and excellent; kindly recite to me everything in connection with this sublime subject, whether queried by me or not. Then Janârdana, in the garb of a Brâhmiṇ, began to speak on the medical science and interpret its principles.

7-14. He said: "I adore the mighty Eternal Being, S'rî-Kriṣṇa who is the root cause of the Vedas and their auxiliary branches; who is the cause of all cause; who is thoroughly conversant with the mysteries of creation, who created the four Vedas, who is all good and the cause of all good. At first Brahmâ, the Lord of creation, having perused the four Vedas (*viz*, Rik, Yajuh, Sâma and

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Atharva) commented on their meanings and created another Veda, *viz*, Âyurveda. Brahmâ gave it to the Sun-god who, out of this Veda prepared a distinct code. This code, the Sun made over to his disciples each of whom, on the strength of this code, prepared a code of his own. O chaste woman, now I am going to tell you the different systems adopted by them for prevention of maladies. Dhanwantari, Divadâsa, Kâśiraja, the twin Aświni-Kumâras, Nakula, Sahadeva, Yamarâja, Chyavana, Janaka, Budha, Jâvâla, Jâjali, Paila, Karatha, Agastya, these are the sixteen disciples of Bhâskara. They are all versed in the Vedas and the Vedângas (auxiliaries to the Vedas) and at the same time good physicians.

15-23. Good lady, first Dhanwantari prepared a medical code named Chikitsâ-tatva-Vijnyâna. Diva-dâsa was the author of Chikitsâ Darśana. Kâśirâja was the author of Chikitsâ Kaumudî. The twin Aświnî-Kumâras wrote a work called Chikitsâ Sâr-Tantra calculated to correct the errors of the physicians. Nakula wrote Vaidyak-Sarvasva. Sahdeva wrote Byâdhi-sindhu-vimardana; Yamarâja wrote Jnyanârnava. Later on, Chyavana wrote Jivadân; and the great saint Janaka wrote a code named Vaidyak Sandeha-Bhanjana. Budha, Jâvâla and Jâjali wrote Chandra-Sûra, Tantra-Sarak and Vedânga-Sâra respectively. Afterwards, Paila, Karatha and Agastya wrote Nidâna, Sarvadhara and Dwaidha-nirṇaya respectively. These fourteen systems constitute the basis of all medical science. They are not only calculated to root out diseases but also point out invigorating remedies. Afterwards the Pandits churned the ocean of Âyurveda with the mystic formula relating to wisdom and extracted butter from it in the shape of these sixteen S'âstras.

24-33. O beauty, I have read these S'âstras, Âyurveda and Bhâskara-Saṃhitâ and am conversant with the nature of diseases. Good lady, there are two ways of testing the ability of a physician. The diagnosis of the disease and the prescription of the proper remedy—these two are the virtues of a doctor. In a word, he cannot prolong the span of life allotted to a patient. He who is conversant with the Âyurveda, who knows the methods of treatment, and who is pious and kind is, properly speaking, a Vaidya. O beauty, fever is the most dreadful and irresistible of all diseases; other diseases take their rise from fever. This Fever (personified) is devoted to S'iva; he is a great saint. He (Fever) is very cruel and deformed in appearance. He has got three legs, three heads, six hands and nine eyes. Ashes make his weapon. He is dreadful like Yama who brings life to a close. Indigestion is the father of fever. Biles, Phlegm and Nervousness, these three are the fathers or authors of indigestions. The disorder of these three causes pain to the mortals. Fever is of three kinds, that is, fever occasioned by the disorder of the nerves, biles and phlegm respectively. There is another kind of fever caused by the disorder of all these three. Jaundice, leprosy, dropsy, spleen, colic, dysentery, dyspepsia, consumption, carbuncles, malignant jaundice, difficult urination, liver, intermittent or remittent fever, hump on the back, elephantiasis, goitre, vertigo, typhoid and cholera; these are the diseases by whose modifications 64 kinds of diseases are alleged to be occasioned.

34-42. All these diseases are the sons of death. Decrepitude is her daughter. This decrepitude and the diseases constantly frequent the world.

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But, Mâlâvatî, these diseases never go to him who observes the rules of hygienics and is conversant with the method how to avert them. These diseases fly at his sight, as a snake flies at the sight of Garuḍa (the divine eagle). The sprinkling of water upon the eyes, exercise, application of oil to the sole of the feet, annointing the head with oil: these are the methods to keep back decrepitude and the diseases. Walking in the spring season, warming the body moderately before the fire, occasional sexual intercourse with a young girl also dispel decrepitude. Ablution in the pond, annointment of the body with sandal-paste, warm bath in summer, avoiding exposure to the rains, regularity in diet, forbearance from walk in the sun in autumn, bath in autumn in the pond or a dip in tepid water, consumption of grain, rice etc., (well cooked and hot) these are the means to avert decrepitude.

43-52. He who uses fresh meat, and new gram, who associates with young girls, drinks milk, or takes *ghee* never acquires decrepitude. Whoever when hungry, takes excellent rice and chews betel-leaves every day, who, when thirsty, drinks copious water, who every day takes curd, *ghee*, butter and molasses is never subject to decrepitude. He who takes dried meat or stale curd (prepared five days previously), who commits sexual intercourse with old women, who warms himself in the rays of the sun of the Sign Virgo is subject to decrepitude. He who takes curd in the night or goes to a prostitute or a woman in her menses is subject to decrepitude and its concomitant evils. A man who eats food cooked by a prostitute, a childless widow, a woman in her menses, a procuress, a S'ûdra woman, or a woman absolutely void of menses commits the sin of the murder of a Brâhmiṇ and is liable to decrepitude as the result of the above sin committed by him. Friendship constantly subsists between sin and the diseases. Sin engenders disease, decrepitude and all sorts of obstacles. Nay, sin produces also poverty and violent grief. Indian saints, fearful of its consequences, always desist from sin, the enemy of mankind.

53-63. Sin flies at the sight of a religious and pious man who worships Hari, who treats with reverence his religious preceptor, the gods and his guests; as a snake flies at the sight of the Garuḍa. Decrepitude or the maladies cannot subdue such a man. But these rules hold good, if the times are auspicious. In bad times, no calamity can be averted. Good lady! fever which is the outcome of the disorder of the nerves, phlegm or biles is the root of all diseases. I am now going to tell you how the diseases enter into the human system. The bile is produced in a certain mystic circle, division or depression of the body called Maṇipuraka-chakra; and this is produced when a man does not eat when he is hungry. Drinking water after eating palm or bael (the mermelos or quince fruits) also produces biles. Any one who, by bad luck, drinks hot water in autumn or bitter juice in the month of Bhâdra acquires biles. Corriander flour mixed with sugar and water, gram, curd, whey, milk, *ghee* etc., ripe bael and palm, things prepared out of the sugar-cane, ginger, juice of the pulse called Muga, cake of sesamum baked with sugar: these are tonics and remove biles. I told you about biles. Now I am going to tell you about other things.

72-79. Bathing after dinner, drinking water without thirst, annoitment of the body with sesamum oil, or refreshing oil, the use of the juice of Amalaka (emblic myro-balan), the consumption of stale food, whey, ripe plantain-

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fruits, ripe water-melon, cucumbur and radish, bath in the pond in the rainy season; all these produce phlegm which is also destructive of physical strength. Perspiration caused by fire, use of parched articles, annointment of the body with baked oil, walking, use of dry things as food, eating dry and ripe myrobalan, raw vikankata and raw plantain, fasting, abstinence from the drink of water, the use of powdered leaves of red lotus-flower mixed with *ghee*, dried sugar, long pepper, pepper, or dried ginger; all this destroys phlegm and gives strength. Princess, now hear the cause of nervousness. Walking after food, heat of the fire, operation upon the body with a big lancet, continual sexual intercourse, intercourse with an old woman, grief, consumption of very dry articles, battle, quarrel, use of abusive expressions or fear: all these produce nervousness in the mystical circle of the human system. Now hear the remedy. Ripe plantain-fruits, sherbet, cocoanut-water, fresh whey, delicious cakes, sweet curd prepared out of buffalo's milk, fresh food, sour gruel, cold water, baked and pure oil, the whey of the juice of palm and dates, pure sesamum oil, use of cocoanut, bath in cold or tepid water, use of emblic myrobalan, annointment of the body with refreshing sandal-paste, sleeping in bed constructed with leaves of lotus, ventilation by fan; all these immediately dispel nervousness. This nervousness is of three kinds *viz.*, that occasioned by pain, grief and lust respectively.

80-88. Good lady, I just described to you the diseases and the medical science composed by Saints dealing with the remedy. Besides, the saints have composed chemistry prescribing several sorts of remedy which cannot be fully described even in one year. Now tell me of what disease your husband died so that I may hit upon the method to restore him to life." Sauti said, "Mâlâvatî, the daughter of Chitra-ratha, was delighted to hear this and said again: 'O best of learned Brâhmiṇs, my husband, present in the assembly of the gods out of shame put an end to his own life by a process of mental abstraction. Now I just heard you dealing with a very interesting subject. Unless a person comes to grief, he or she truly is incapable of attaining the good, (*i.e.* a person in calamity seeks God). O most clever being, now revive my husband so that both of us may bow to you and return home." The Brâhmiṇ boy, when he heard this, immediately went to the gods.

CHAPTER XVII.

1-9. When the gods saw the Brâhmiṇ boy, they got up and greeted him. They began, then, to talk among themselves. They were deluded by the spell of Viṣṇu and forgot the precedent and subsequent chains of events. They could not even make out that the boy was Viṣṇu. Then the Brâhmiṇ, addressing the gods sweetly, began thus to speak on a subject pleasing to the ears of living beings:— "O gods, this girl is the wife of Upavarhaṇ and the daughter of Chitra-ratha. Being extremely afflicted with grief, she wants back the life of her husband. O gods! what are we to do under the circumstances? Please say something appropriate to the occasion. This woman was about to curse you all; but I prevented her from her design by propitiatory words. You also adored Hari at the White Islands. Why has Hari not come as yet? There was a voice from the sky that Hari would soon be forthcoming. Why

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was that steady or irrevocable voice falsified?" Brahmâ, the author of the world, first replied thus :—

10-21. "By curse, my son Nârada become a Gandarva named Upavarhaṇ. By me he was cursed again and so he quitted his body by means of yoga. I had cursed him saying that he would remain on earth for a lakh of Yugas, that he would then become a S'udra; and, after all this, he would be my son again. There is still something left to the span of life allotted to him. He may live here a thousand years more. Now by the grace of Kriṣṇa, I shall revive him again and see that he is not affected by my curse. O best of Brâhmiṇs, you say that Hari has not come as yet. This is your delusion. For Hari is ommipresent and He is the soul of all. How, then, can He have any body? He is omnipotent and Supreme. He only takes a form out of compassion for His worshippers. He observes and knows all, and that Eternal Being pervades the whole universe. *Vi* and *S* mean pervading; and *nu* means all. Hence Hari is styled Viṣṇu. Any one, holy or profane, if under any condition he remembers Hari reverentially, is consecrated both externally and internally. If any one remembers Viṣṇu, at the outset, in the middle, and at the termination of an act prescribed by the Vedas, that act, though defective, becomes perfect. By His command, I create, S'iva destroys and Dharma witnesses every-thing. By His command, Time, being terrified, destroys the people, Yama chastises the sinners and Death attacks every body. Nay, Nature, the root-cause of this Universe and the mistress of the world, awe-stricken, carries out His command."

22-31. When Brahmâ became silent, S'iva thus began, "O Brâhmiṇ, to what stock or race do you belong? Have you grasped the essence of the Vedas after having studied them? Whose disciple you are? What is your name? Apparently, you are a boy; but you are more glorious or splendid than the Sun. Why do you defraud the gods? Do you not know God, the Supreme Being? He dwells in the heart of all. The body of a living being falls when it is forsaken by the Supreme Being. As the adherents or the retinue of a monarch follow him wherever he goes, so the sentient soul, mind, knowledge, consciouness, life, senses, intelligence, retentive faculty, memory, sleep, kindness, lassitude, hunger, thirst, development, esteem, contentment, desire, forbearance, shame and all other attributes follow the Supreme Being like His shadow, as soon as He quits the body. As soon as God is about to part, S'akti or energy takes the van. In a word, all the attributes described above, though faculties, are obedient to His will. So long as that all-conscious God abides in the body, every one is capable of action. As soon as He departs, the body is turned into a loathsome corpse. Who can deny Him or His existence? Brahmâ himself, being powerless to create, adores the lotus of His feet. After having contemplated the Deity for a lakh of yugas, Brahmâ acquired wisdom and gained the power of creation.

32-41. I am not contented as yet, though I worship Him eternally. No one is satisfied in respect of the good. The Eternal Being, Kriṣṇa, to the celebration and adoration of whose name I, though indifferent and callous to everything else, have devoted myself as a wanderer throughout the world; by virtue of whose name, death cannot touch me; the celebration of whose name

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scares away death; by devotion to whom I have become the destroyer of the world and acquired the name of the conqueror of death; in whom I, at times merge and, from whom at other times I emanate; through whose grace, death or time cannot subdue me; who manifests Himself indifferent forms in the Goloka, the Vaikuṇṭha or the S'weta Dwîpa; who is not different from His parts, as fire is not distinct from its sparks; whose one wink alone is sufficient to bring about the destruction of Brahmâ; whose digits I and all the gods are:— This Supreme Deity, Kriṣṇa, I say, is a Being whose glory and grandeur cannot be fathomed by any one.

42-51 He is a Being whose hands and legs are manifest every where, whose eye is capable of perceiving every thing at one and the same time, who is the soul of all and ranges in the heart of all, who is invisible to the wicked. With reference to this Being, how could you say that He did not come as yet? For a wonder, saints are also deluded. But in no case can the virtuous hear the calumnies of the great. For the slanderers and their audience both go to the hell called the Kumbhî-pakâ. The wise, if they accidentally hear a slander of the above character, are relieved from sin by the recollection of Hari and acquire thereby religious sanctity. The wretch who slanders Viṣṇu or listens to His slander consciously or unconsciously or relishes His slander with a smile, suffers the torments of the hell mentioned above throughout the longevity allotted to Brahmâ; and the place which he treads is desecrated like a cup of wine. Nay, any one who dies there goes to hell. Brahmâ has specified three kinds of the slander of Viṣṇu, as described above. A foolish wretch who slanders God on the ground that He is imperceptible to the senses, that He is not present anywhere or that He is equal to other gods, cannot be relieved from Hell, as long as Brahmâ is alive. He who slanders his preceptor or his father is entangled in the cobweb of time, so long as the Sun and the Moon exist. Now, no one can doubt that Viṣṇu is the spiritual preceptor of all, dispenser of wisdom, the supporter of all, the preserver of people from fear and the author of boons.

52-64. The best of Brâhmiṇs having heard the words of the three gods smiled a little and gently answered thus: "O virtuous gods! For a wonder, have I slandered Viṣṇu? Hari did not come and the voice from the sky has been falsified. I said only so much. You are gods. Therefore, speak the truth. The virtuous are never partial. If any one is partial in an assembly, a hundred ancestors of his must go to hell. You always take the sense of every statement. You just said, "Viṣṇu is omnipresent." Then, to accept a boon from his wherefore did you go to the S'weta-dwîpa? The following remark is also inappropriate, *viz.*, that the Supreme Being is not different from His parts. For if the remark were just, why should the saints abandon the worship of the digits and court the worship of the all perfect Being alone? Strong hope alone sustains the people. For though Kriṣṇa is unattainable by the wicked and adorable with the greatest difficulty in ten millions of births, yet people never cease to worship Him. Like a dwarf who desires to catch at the Moon with both his hands, the small as well as the great desire to attain the feet of the Supreme Being. As in this world, Viṣṇu, the resident of the White Islands, Brahmâ, Maheśa, you, *i.e.*, Dharma, the regents of the quarters and other gods dwell, so in every world, there are countless Brahmâs, Maheśas, gods and property, animate and inanimate, moveable as well as immoveable. Their num-

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bers no one can determine. But the Supreme Being who takes a form out of compassion for His worshippers, *i.e.*, Lord Kriṣṇa, is the master of all. The Vaikuṇṭha shines above the countless worlds; and, above that, Vaikuṇṭha, is the Goloka expanded over an area of 50 crores of Yojans. (A Yojan is equal to 9 miles nearly). The Eternal Viṣṇu, having four hands reigns in the Vaikuṇṭha surrounded by his courtiers, Nanda Sunanda etc., and the two-handed S'rî-Kriṣṇa reigns supreme in the Goloka attended by his retinue, the cowherds and by his consort Râdhâ and the cowherdesses.

65. The soul of all living beings, the perfect, omnipotent Brahma by way of amorous diversions, constantly sports in the sphere of the Râsa situated in the Vrindâ-vana. Saintly ascetics constantly adore the circular Light, effulgent like millions and millions of pure and blotless suns. Virtuous Vaiṣṇavas, on the other hand, contemplate and adore the figure of the truthful Being vested with two hands, enchanting like millions of Cupids, very lovely, youthful, serene in appearance and naturally vested with a smile. O gods, you are also Vaiṣṇavas; you ask me to what lineage I belong and whose disciple I am. But this problem you can yourself solve if you have listened attentively to what I have said above. There is no need of a verbal controversy. Which of the parties has befooled itself in the present controversy is a matter which is apparent on the face of it. Now try soon to revive the dead Gandarva prince". So saying, Janârdana (in the disguise of a boy) paused and began to laugh.

CHAPTER XVIII.

1-8. Sauti said, "Thereupon Brahmâ, Maheśa and other gods, bewildered by the spell of Viṣṇu, went with the Brâhmaṇa to Mâlâvati. Brahmâ sprinkled water out of the wooden pot in his hand on the corpse, whereupon Upavarhaṇa recovered grace of the body and functions of the mind. The wise S'iva gave him wisdom, Dharma gave him virtue and the Brâhmiṇ gave him life. The sight of the Fire revived his hunger; the sight of Cupid roused his lust; and the Wind, the life of the world, inspired breath in him. The Sun-god gave him vision; the goddess of knowledge gave him speech; the goddess of Fortune gave him grace. But the Supreme Being not presiding, he lay like inertia, void of motion and consciousness. Then the chaste Mâlâvatî, at the desire of Brahmâ soon bathed in the river, put on a pair of washed clothes and began to adore the Supreme Being.

9-35. She said, "Without God, the whole world appears like a corpse. I therefore adore the Supreme Being, the author of the universe. That Being who, though not associated with anything, witnesses everything; who, though omnipresent, is invisible; who is the creator of Nature, the receptacle of the universe, the mother of Brahmâ, Viṣṇu and Maheśâ, the Supreme goddess vested with three attributes; by whose command Brahmâ creates, Viṣṇu preserves and S'iva destroys; who is constantly adored by the gods, Manu, adepts and virtrous saints; who, transcends the limits of nature; who, though capable of doing what he wills, is sometimes visible and sometimes invisible; who is excellent and adored by all; who is the author, the source of all boons; who gives fruits of devotion; who is the primeval cause incarnate; who is the emblem of devotion; who is present every where in every form; who is the

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receptacle and origin of every-thing ; who is manifest in the shape of Karma and its fruits ; who gives fruits of Karma and represents its seed ; who also is the cause of universal destruction ; who kindly assumes a bright appearance in view of the fact that worship is impossible without the medium of an image ; whose spherical light vies with the lustre of ten millions of suns and contains his very lovely image resembling a new, sombre cloud ; whose eyes are beautiful like autumn lotuses ; whose face is graceful like the full moon and lighted up with a gentle smile ; who vies with ten millions of Cupids in beauty ; whose body is decorated with sandal-paste and ornaments ; whose two hands hold the flute ; who is clad in yellow dress, youthful in age and serene in appearance ; who is the husband of Râdhâ ; who can be destroyed by none ; who sometimes in the solitudes of the forest, is surrounded by cowherdesses and at other times figures as the central figure in the Râsa, attended by Râdhâ ; who at times assumes the form of a cow-herd associated with other cowherds in the lovely grove of Vrindâvana ornamented by the S'ata-S'ṛinga mountains ; who at one time in the form of a boy preserves the celestial cows called Kâm-dhenus (the milch cows of plenty) and at other times, on the coast of the Virajâ river, in the wood of Pârijâta plays upon the flute to entice the heart of the milk-maids ; who graces the Vaikuṇṭha which is free from disease in the form of Chaturbhuja (four-handed Nârâyaṇa) associated with Lakṣmî ; who, in the form of Viṣṇu is served in the White Islands by his consort Padmâ ; who, through his digits, either takes the form of Brahmâ or S'iva ; who in the form of Virâṭa sustains a universe on each of the pores of his skin ; who manifests himsels as the grand Virâta, a 16th part of the Deity ; who, incarnates himself in various ways through his digits and parts ostensibly for the sake of amusement but really for the preservation and maintenance of the world ; who, being the cause of all, dwells somewhere in the heart of saints and, in other places, sustains the lives of creatures by his essence ; who is indescribable and incomprehensible, who is free from desire and emotion and imperceptible ; who, in fact, is the cream, the substance of the world ; this Supreme Being, I say, void of all attributes, cannot possibly be adored by me. Ananta, with his thousand mouths, Brahmâ, Maheśâ, Gaṇeśa, Kârtikeya, Nature, the goddess of illusion (deluded by His spell), Lakṣmî, Vâṇî, the savants versed in the Vedas, the Vedas themselves find it impossible to adore Him. How is it possible for me, then, to adore that Deity, Supreme and free from all desire"? Mâlâvâti, having said so, began to weep silently.

36-34. Afterwards she began to weep aloud and, with a heart agitated with fear, bowed to Hari again and again. Thereupon Kriṣṇa with S'akti (energy) presided over the body of her husband who got up at once, bathed, put on a pair of clothes and, as usual, held the lute in his hand. There was a beat of drum when the Brâhmiṇs and the gods were adored. The gods, seeing the pair re-united, showered flowers upon them and blessed them. The Gandarva prince sang and danced before them for a while. The parents of the prince were also restored to life by the boon of the gods ; and, re-united with them and his spouse, the prince cheerfully went back to his city. The chaste Mâlâvatî feasted the Brâhmiṇs, gave them millions and millions of gems and other kinds of wealth, caused the recital of the Vedas and eulogies of Hari and the celebration of other auspicious ceremonies and performed many grand festivities. On the other hand, the gods and Hari (disguised as a Brâhmiṇ lad) went back.

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44-49. O S'aunaka, I have revealed to you the above eulogy or hymn of Hari. Any Vaiṣṇava who reads this sanctifying hymn at the time of worship acquires faith in Hari and becomes his vassal or bondsman. A theist, craving a boon, attains the four-fold objects of human pursuit *viz.*, virtue, wealth, material enjoyments and redemption. People desiring knowledge, wealth, wife, son, virtue or fame respectively gain their objects through this hymn. A king gains back his lost kingdom; a land-lord recovers his lost adherents or tenants; the diseased man gets back his health and the prisoner, his liberty. A frightened person is relieved from his fear; a bankrupt gets back his wealth, and any person who, in the forest, is attacked by a robber or a wild beast or who is assailed by the wild fire or who is sinking in the ocean is relieved from all these dangers by the perusal of the above hymn.

CHAPTER XIX.

1-7. Sauti said: Thereupon Mâlâvatî, with a cheerful heart having distributed wealth to the Brâhmiṇs, put on a lovely dress to entice the heart of her husband and then adored and tended him in a way appropriate to the occasion. The jovial lady very much enjoyed his company. In days of yore, at the Puṣkara, Vaśiṣṭha had given Hari's hymn, the system of Hari's worship etc., to the pair. But as the hymn was forgotten, the virtuous Mâlâvatî, in solitude, reminded her husband of the ode, the amulet and mantra of the great Being. The compassionate Vaśiṣṭha himself reminded him of S'iva's hymn, amulet etc. The king of the Gandharvas, attended by his friends and relations, tasted the sweets of his kingdom in his palace which was equal to the mansion of Kuvera. His other wives also came back and joined him.

8-10. S'aunaka said, 'O Sauti, I want to know in detail about Hari's hymn and amulet to which you just referred. Also kindly tell me about S'iva's mystic formula consisting of twelve letters calculated to relieve sorrow as well as about his amulet."

11-20. Sauti said, "The hymn by which Mâlavatî adored Hari was given by Vasiṣṭha. Now listen to the mystic formula and the amulet: "Oṃ Namo Bhagwate Râsa-maṇḍaleśai Swâhâ" this is the *mantra* given by Vaśiṣṭha which is as effectual as the tree which fulfils all desire. First Brahmâ gave it at the Puṣkara to Kumâra. In days of yore, in the Cow-world Kriṣṇa gave it to S'ankara and this fundamental Mantra and the Dhyâna (the mental representation of the personal attributes of a deity) appropriated to the Eternal Viṣṇu which can be hardly secured. With this fundamental Mantra, the gift of offerings and other excellent objects to the Brâhmiṇs is desirable. I have heard from my father everything about the mystic amulet of the Deity. In days of yore, on the coast of the Ganges, S'iva gave it to my father. Before that, Kriṣṇa, in the Goloka, had given it to S'iva, Brahmâ and Dharma. As first, Brahmâ desiring to have it, thus said to the Deity, 'O blessed Lord, consort of Râdhâ, you have announced or proclaimed an amulet called Brahmâṇḍa—Pâvana. You are kind ot your worshippers: kindly reveal its secrets to me, Dharma and S'iva. We are your believers. By your grace, I shall reverentially hand it over to my sons," Hari replied, 'O Brahmâ, S'ankara and Dharma, I will announce this excel-

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lent amulet to you. It is very secret and rare; and yet I will give it to you. It is as dear to me as my life; and therefore you should not give it to ordinary people. The valour which animates my body exists in this amulet also.

21-25. O Brahmâ, by wielding this amulet be known in the universe by the name of Dhâtâ (creator or providence.) O S'iva, by virtue of this amulet, you will destroy the world and be equal to me in every respect. O Dharma, by wileding this, you will be able to confer upon others the benefits or fruits of asceticism. The 'Riṣi' of this amulet is Hari himself; the metre is Gaitrî; the God is myself, the lord of the world; the application or the use of the amulet is this, that it is intended to secure the four-fold objects of human pursuit *viz.*, virtue, wealth, enjoyment and redemption. Whoever will read it three lakhs of times will attain perfection. O Brahmâ, an adept by means of this amulet will be equal to me in valour, wisdom, concentration of mind and perfection.

26-38. Praṇava may preserve my head; Râseśwara may preserve my forehead; Râdheśwara, both my eyes; Kriṣṇa, my ears, Hari my nose; Swâhâ, my tongue, Kriṣṇai may preserve all my sides; S'rî-Kriṣṇâi Swâhâ, this mantra of 6 letters: may preserve my throat: Hrim Kriṣṇâi namaḥ, my mouth; Klîm Kriṣṇâi namaḥ, both my arms; Namo Gopânganesâi, this mantra of eight letters may preserve my shoulders. Oṃ namaḥ Gopîswarâi, this mantra may preserve the row of my teeth and lips. Oṃ namaḥ Bhagwati Râsa-maṇḍaleśâi Swahâ, my chest; Aiṃ Kriṣṇâi Swâhâ may always preserve my ears; Oṃ Viṣṇave Swâhâ, may preserve my skeleton. Govardhan-dhâriṇe Swâhâ, this mantra may preserve my whole body; Oṃ Harai namaḥ, this mantra may always preserve my back. Lord Kriṣṇa may preserve me in the East; Mâdhava. in the South-East; Nandanandana, in the South-West., Govinda, in the West, Râdhikeswara in the North-West, Râseśa, in the North; and Achyuta in the North-East. That excellent Nârâyaṇa may preserve me by all means. O Brahmâ, I have told you about this wonderful amulet. It is as dear as my life. The Aśwa-medha or the Bâj-peya sacrifice performed a thousand times is not equal even to a part of this amulet. A healthy or happy man should wield this amulet after bath and after having worshipped his Guru with various implements, such as, cloth, ornaments, sandal etc. O Brâhmiṇ, by virtue of this amulet, a man may be redeemed in his lifetime; and one who gains perfection through this amulet attains the position of Viṣṇu himself.

39-43. Sauti said, "O S'aunaka, just listen to S'iva's mantra and amulet which Vaśiṣṭha in days of yore gave to the king of the Gandarvas. In days of yore, he gave it to the king at the Puṣkara. The same, S'ambhu gave it to the king Bâṇa and Durvâsâ; and Brahmâ gave it to Râvaṇa. By utterance of the fundamental Mantra, you should present offerings and other excellent objects. Bâṇa, to obtain the desired amulet, in oldon times adyressed S'iva thus; O blessed Lord, kindly reveal to us your amulet called Saṃsâra Pâvana'.

44-45. S'iva replied, 'O son, I am going to give you this most wonderful and mysterious amulet. I gave at first to Durvâsâ this amulet apt to conquer the three worlds. Whoever will wield it reverentially will control the three worlds. The Riṣi of this amulet is Prajâpati; its metre is Gaitrî; and I am the god; and as regards its application or use, it is meant to secure virtue, wealth,

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sensual enjoyment and final beautitude. Whoever will recite it five lakhs of times will attain perfection and, in valour, mental abstraction or asceticism will be equal to me in every respect. May S'ambhu preserve my head; Maheśwara, my mouth; Nîlkaṇṭha, my teeth; Hara, my lips; Chandra-chuḍa, my throat; Vriṣabhabâhana, both my shoulders; Digambara, my back. May Viśweśwara preserve me in every way. May Sthâṇu preserve me, while asleep or awake. Child Bâṇa, I revealed to you everything relating to this amulet. You should not give it to ordinary men. You ought to conceal it carefully. The amulet confers the same benefit as ablution in all sacred rivers. A fool who utters it a hundred times without knowing its contents does not reap any benefit".

55-66. Sauti said, 'O S'aunaka, you have heard about the amulet given by Vaśiṣṭha which is as efficacious as the kalpa-tree. Now hear about the hymn. Bâṇa said "I adore S'iva, the best of gods, the master of the masters of devotees and the cause of devotion, the god who is partly blue and partly red. I adore the Supreme Being who is all wisdom and happiness and the cause of all wisdom. S'iva is the Lord who yields fruits of asceticism, who gives all prosperity; who is excellent; who is the wealth of devotees; who is adored by adepts; who is the source of devotion and salvation; who enables us by his grace to cross the ocean of hell; who is the ocean of compassion; whose face is always cheerful; who is easily contented; the lustre of whose body is graceful like jasmine, moon, sandal, water-lily and the bright half of the lunar month; who is the emblem of the light of Brahmâ; who, out of compassion for his worshippers, takes a form; who, influenced by circumstances and varying conditions, wanders every-where in different forms, *viz.*, the water, the fire, the sky, the wind, the moon, the sun, etc; who is capable of easily conferring his own position or status on any body; who is the life of his worshippers and shows them compassion; who cannot even be adored adequately by the Vedas. How can I adore this S'iva, then? How can I adore him who is indescribable and incomprehensible; whose conveyance is a bull; who is naked and puts on a tiger-hide; who holds the moon on the top of his head, the trident and the axe?" Bâṇa after reciting this prayer every day used to bow to S'iva. O great Muni, Vasiṣṭha first gave this hymn, to the Gandarva.

67-80. This S'iva's hymn I narrated to you. Whoever reverentially peruses this hymn will get the fruits of ablution in all holy rivers. If a sonless man listens to this for a year, he will surely get a son. A leper, by hearing this, is cured of his leprosy. A victim of the colic pain, (if he eats rice cooked with *ghee* for a year, listens to this ode with wrapped attention and worships S'iva) will be certainly cured of his malady as Vyâsa hath said. A prisoner, who can, by no means, enjoy happiness, by means of this hymn will be surely restored to liberty. A king who lost his kingdom will regain it anid a bankrupt will regain his wealth by means of this hymn. A consumptive patient, by the perusal of this hymn, will be cured of his disease. Nothing is impossible with a man who listens to this hymn. Particularly, in this sacred land of India, by virtue of this hymn, he never parts from his friends and acquires imperishable wealth. A wifeless man listening to the hymn for a month gets an accomplished wife. A man void of intelligence and wisdom, listening to it for a month only, acquires knowledge and wisdom merely through the coun-

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sel of his spiritual preceptor. A man who, as a result of his karma (act), is poor or afflicted acquires affluence and wealth and having tasted happiness and enjoyed celebrity in this world goes to S'iva-loka, on the extinction of his body. He who worships the sun in the morning, noon and evening and likewise listens to this hymn will be able hereafter to minister to S'iva and be classed as one of his courtiers or myrmidons.

CHAPTER XX.

1-11. Sauti said, "Upavarhaṇa passed the remainder of his life cheerfully with Mâlâvatî and his wives in the solitary forest. The old king of the Gandarvas, with his sons, performed many acts of piety. In his palace which vied with the mansion of Kuvera, the king passed his life very happily with his ever youthful wife Susîlâ and ultimately gave up his ghost on the lovely brink of the Ganges. By the grace of S'iva and through the influence of the piety of his son devoted to Viṣṇu, he passed away to the Vaikuṇṭha where he became the slave of Viṣṇu. His wife also accompanied him. Upavarhaṇa performed the funeral ceremonies of his parents and distributed wealth to the Brâhmiṇs. O S'aunaka, the prince himself, a victim to his curse, died in due time and was subsequently begotten by a Brâhmiṇ on a S'ûdra woman. The chaste Mâlâvatî, at the Puṣkara, before the sacrificial pit of Brahmâ, craved a boon to get back her beloved consort and she gave up her ghost. She was then born out of the womb of the wife of Srinjayraj, a descendant of Manu; and while she took her birth, she had full knowledge of the conditions of her previous life. At the time of her death, she craved a boon to the effect that Upavarhaṇa might be her husband." S'aunaka said, "O Sauti, how was Upavarhaṇa begotten by a Brahmaṇ upon a S'ûdra?"

12-20. Sauti replied. At Kanauj, one Drumila had a barren wife named Kalâvatî devoted to her husband. She was barren through the faults of her husband. By the command of her husband, she once upon a time went to Kâśyapa muni who dwelt in a forest. She saw that the muni, absorbed in the devotion of Kriṣṇa, was beaming forth with celestial light like the midday sun and, being unable to go to him, bade her time till the devotion of the saint was over. The saint, when his rites were over, witnessed the never-ending beauty of the girl with a complexion graceful like the *Champaka*. Her eyes were like lotuses. The whole of her body was decorated with ornaments. Her face was pretty like the autumnal moon. Her loving breast was fleshy. Her buttocks were huge and heavy. She was smiling. Her eyes were crimson. Her yellow garment doubled her charms. She was excited with passion and was consequently again and again displaying her breast and loins. Her forhead was marked with vermilion. Her feet being decorated with the lac dye, there was no end to her charms. She appeared like Urvasî in grace.

21-32. The muni addressed her thus: 'Who are you in this solitary forest? Whose wife are you? Why have you come here? You appear to be a prostitute." Kalâvatî began to tremble at the words, remembered Hari and thus replied modestly, "O best of the twice-born aints, I am the daughter of a cow-herd, the wife of Drumila. By the command of my husband, I

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have come to you as I desire to have a son. Kindly impregnate me. You should not slight a woman who has come to you voluntarily. You cannot be beset with sin by any act performed by you like the all-consuming fire. The muni was incensed at the words of the childless woman parted from her husband. His lips began to quiver. He addressed her with words full of ethical maxims thus: "Whoever makes over his wife to another is, according to the Vedas, forsaken by grace, *i.e.*, the goddess of fortune. Therefore you cannot be enjoyed again by Drumila. And if he has forsaken you disgusted with your conduct, hewill never take you back. A Brâhmiṇ who unknowingly commits sexual intercourse with a S'ûdra woman forfeits all the rights and privileges of a Brahmiṇ and attains the condition of a Chaṇḍâl. Such a Brâhmiṇ, (Brahmâ himself hath said) cannot perform the funeral ceremonies of his father or offer sacrifices. He cannot touch the Holy Stone (emblen of Viṣṇu) called Sâlgram, nor can he worship the gods. That sinner with ten ancestors in his own line and ten ancestors in the line of his maternal grand father goes to the hell called the Kumbhî-pâka. His oblations to the Manes and his funeral cakes are impure like urine and ordure respectively. The Holy Stone, Sâlgram, polluted by his touch, fasts for three days. His tutelary deity does not accept water or sacrificial offerings from him. The Brâhmiṇs regarding the food offered by him as if it were night-soil.

33-46. O whore, that man resides with 21 ancestors of his in the hell called Kumbhî-pâka for the period of longevity allotted to Indra. Angirâ has said: a base Brâhmiṇ who eats food tasted by a sûdra attains the likeness of a S'ûdra; and a S'ûdra who foolishly goes to a Brâhmiṇ woman for immoral purposes is entangled in the cob-webs of time during the life-time of 14 Indras in succession. That Brâhmaṇ woman also sustains the same fate and eventually takes birth as a S'ûdra woman. The Brâhmiṇ is also attacked by leprosy and hated by his relations. "O S'aunaka, the throat and the lips of the barren woman, when she heard his words became parched. At that time, Menakâ was passing by that way. At the sight of her thigh and breast the semen of the saint was discharged. Thereupon the woman Kalâvatî drank it cheerfully, went to her husband, bowed to him and told him everything about, her pregnancy. Drumila was delighted to hear this and addressed her with words calculated to prove beneficial in the end. He said, "your son will be a great Vaiṣṇava. There is no woman so lucky as you. For those who beget and produce Vaiṣṇava children exalt a hundred ancestors of theirs to tne Vaikuṇṭha. The parents of a Vaiṣṇava child riding on an excellent chariot, go to the Vaikuṇṭha which is free from re-birth, death or decrepitude. Fair one, now leave me and go to a Brâhmiṇ's house and eventually you will find me in the Vaikuṇṭha.

47-60. The lord of the Cowherds having said so to his spouse bathed, offered oblations to the gods, worshipped his tutelary deity and distributed riches to the Brâhmiṇs. He gave them 4 lakhs of horses, 5 lakh of white horses, a lakh of elephants, 100 infautated elephants, 3 lakhs of chariots, 12 lakhs of milch-cows, three lakhs of buffaloes and swans, a lakh of servants, a thousand villages, hundreds of towns, endless paddy-crops and rice, seven crores of gold coins, 1,000 ornaments, a crore of jars constructed with gems, endless jewels and a large number of women decorated with ornaments.

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Having done so, he remembered Hari externally and internally (*i.e.*, by word of mouth and in his heart) and went with haste to the Badarikâśrama (the Hermitage of Jujubes). There he prayed for a month and in the presence of great saints he gave up his ghost by dint of asceticism. Then he rode on a chariot sent by Lord Hari and went to the Vaikuṇṭha. There he devoted himself to the worship of Hari and was known by the name of Hari-Dâsa. Now hear of Kalâvatî. On the death of her husband, she wept loudly and prepared to consign herself to the flames. A Brâhmiṇ rescued her, called her his mother and took her to his house which was full of gems.

61-69. . There the chaste lady gave birth to a son replete with the energy of a Brâhmiṇ and effulgent like heated gold. The ladies of the neighbourhood saw that he was more glorious than the midday sun. He was more beautiful than Cupid; his face was more graceful than the autumnal Moon. His eyes were like lotuses. His hands and legs were very graceful His chin was lovely; his bright feet were marked with figures of lotus, wheels etc. His hands had an incomparable grace. The ladies, seeing that the child was crying and desirous to suck his mother, went home with great joy. Thereupon the Brâhmiṇ with his wife and sons began to dance merrily. The Brâhmiṇ, too, continued to maintain Kalâvatî (with her offspring) like his own daughter.

CHAPTER XXI.

1-5. Sauti said, "This wise boy, when he grew up to the age of five years, remembered the incidents of his former birth and also recollected the mantras to which he was used. He constantly recited the name and fame of Kriṣṇa; and his body was agitated with joy. He wept and danced. The places where Kriṣṇa's narratives were recited were frequented by him. Besmeared with dust, he constructed the image of Kriṣṇa with mud, presented to him offerings after his heart and worshipped him with dust. Summoned by his mother to breakfast, he used to reply I am going to worship Hari.

6-7. S'aunaka asked: "Please tell me the names by which he was celebrated, the validity of which may be established by etymology." Sauti answered, "As this boy was born after the season of drought and immediately after his birth he offered water, he was called Nârada: As he was conversant with the conditions of his former life and imparted wisdom to other boys he was also called Nârada. As he was begotten by the saint Nârada, hence he was also called Nârada.

8-12. S'aunaka said, 'Sir, I just heard of the etymology of his name. But why was the saint called Nârada, at all? Sauti answered, 'the muni Nara, the son of Dharma, gave this son to Kaśyapa who had no son; hence he was called Nârada." S'aunaka said 'O Sauti, I heard the etymology of the name of Nârada, the offspring of a *sudra*; but why was Nârada, the son of *Brahmâ*, so called?"

13-22. Sauti answered, "In days of yore, many men came out of the throat of Brahmâ. Therefore Brahmâ's throat was called Nârada. And as the boy sprang from his throat, he was called Nârada. There is no use putting incidental questions; listen attentively to the narrative. The boy grew up day by day in the Brâhmiṇ's house, and the Brâhmiṇ treated Kalâvati like his daughter. Once upon a time, four Brâhmiṇ boys, five years old each, efful-

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gent in appearance, came to the house of the Brâhmiṇ. The Brâhmiṇ bowed to them and greeted the boys, effulgent like the midday sun, with oblations of honey and milk. After the boys had eaten fruits etc., the shepherd-boy partook of the refuse of their food. One of them was very much pleased with him and gave the boy the mystic formula relating to the worship of Kriṣṇa. By the command of his mother and adoptive father, from that day forth, he became the slave of the Brâhmiṇs. On a certain occasion, while the mother of the boy was passing by the way, she was bitten by a snake and died. She then went to the Vaikuṇṭha on a celestial car, attended by the retinue of Viṣṇu.

23-31. At day-break, her son went away from the Brâhmiṇ's house with the Brâhmiṇ boys. The Brâhmiṇs also imparted to him knowledge with regard to the mysteries of creation. Then they left him and went away. The wise boy lingered behind on the coast of the Ganges. The boy, at the root of the holy fig-tree, in the midst of a dreadful forest, adopted the posture of devotion and recited the incantations of Viṣṇu likely to relieve grief, disease, thirst and hunger. S'aunaka said, "kindly tell me how the boy obtained the mystic incantation of Hari from Sanat-Kumâra." Sauti answered; O best of Dwijes (twice-born castes) in days of yore, Kriṣṇâ gave the mantra consisting of 22 letters to Brahmâ who, in his turn, gave it to Sanat-Kumâra in view of his piety. Sanat-Kumâra gave it to Nârada. This mantra is as efficacious as the Kalpa-tree. I have told you about the amulet and hymn of this Supreme Being. Now I am going to tell you about the meditation (the mental representation of the personal attributes of a deity) appropriate to him. Listen.

32-52. The light of Lord Kriṣṇa is circular and vies with millions of suns. The Yogis, adepts and gods adore this light. But the Vaiṣṇavas adore the indescribable, lovely image of Kriṣṇa located in the centre of this light. He is blue like a new cloud; his eyes are like lotuses; his face is as graceful as the autumnal full Moon; his lips are like *bimba*; the row of his teeth shames the pearls. A gentle smile plays on his lips. He holds a flute in his hands. His lovely grace obscures the light of millions of moons and he is enchanting like numberless Cupids. He is clad in yellow dress. He has got two hands. He has the matchless grace of three-fold bends, *viz*, at the head, the waist and the leg. He is ornamented with bracelet, armlet and anklet. His crest is adorned with the plumage of a peacock and his breast is decorated with a wreath of gems. The jasmine-wreath decorates his body up to his knee. He is covered throughout with sandal paste. The milk-maids or cow-herdesses behold him with arch-glances and his breast is covered with a bright diamond called the Kaustubha. The milk-maids decorated with gems and possessed of a beauty that never fades surround Kriṣṇa who is implanted in the heart of Râdhâ. This Supreme, youthful Being, the consort of Râdhâ, is constantly adored by Brahmâ. Viṣṇu, S'iva, etc. Void of all attributes, transcending nature, bearing testimony to all objects and un-associated with anything, the Lord of creation is the fit subject of our contemplation and we adore him accordingly." Now I have told you about his meditation (Dhyân), hymn, amulet and also the mystic formula which is as efficacious as the Kalpa-tree. Now hear about the boy. O S'aunaka, Nârada, without food, absorbed in meditation, passed a thousand celestial years in that place. But by virtue

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of that perfect mystic formula, (mantra) his body was developed and became stronger. Once, through the medium of his devotions, he perceived a celestial boy and a celestial kingdom. That celestial boy, decorated with gems, was seated on a throne of gem. He was youthful, dark in appearance, dressed like a cow-herd, in yellow garments, with two hands holding the flute, smiling, and surrounded by cow-herds and cow-herdesses. This Supreme Being was adored by Brahmâ, Maheśa, Viṣṇu and other gods. He beheld Him for some time; but, being unable to see Him longer, was afflicted with grief and began to weep at the root of the holy fig-tree. Thereupon, there was a brief, wise, instructive, incorporeal voice from the sky to the following effect:—"You will not perceive any more the image you saw just now. For it is not meant for the vision of bad Yogis. After your death, you will behold Hari again free from birth, death and decrepitude."

53. The boy thereupon was consoled and in that holy shrine he recollected Kriṣṇa and put an end to his life. There was a beat of drum. There was a rain of flowers. Nârada was raleased from his curse. He died and merged in Brahmâ. Though Nârada is eternal, yet, as a result of his previous acts, he appeared and disappeared. O S'aunaka, the manifestation or disappearance of eternal beings depends on their pleasure. A true believer is never subject to life, death, decrepitude or disease.

CHAPTER XXII.

1-21. Sauti said, 'Now hear about the etymology of the names of certain Munis. Ages ago, at the time of creation, Marîchi, Nârada and other saints sprang from the throat (narad) of Brahmâ. Hence Nârada is so called. The best of Munis who sprang from the mind of the creator was called Prachetâ. That son who sprang from his right side was called Dukṣa. Kardama means shadow. He was so called because he sprang from the shadow of Brahmâ. Marîchi means energy and he is so called because he sprang from the energy of Brahmâ. A son of Brahmâ was styled Kratu, because in days of yore he performed sacrifices. Ira means valiant; and Angirâ is so called because he sprang out of the principal organ, *viz.*, the mouth of Brahmâ. Bhrigu means valiant, and is so called as Bhrigu was the most valiant of Brahmâ's sons. Aruṇî was so called because he shone like Aruṇa or the Sun. Hamsî is so called, as he has the knack of subduing swans by his asceticism. Vaśiṣṭha is so called, because he was obedient to his father. Yati is so called because he is a great devotee. In the vedas Pulaśa means devotion as well as bloom. Pulasta is so called because he is the embodiment of all devotion. *Tri* means nature and *A* means Viṣṇu; Atri is so called because he has faith in both (Nature and Viṣṇu). Pancha-Sikhâ is so called as he has five matted or clothed hair on his head, the offshoots of the valour of his asceticism. The son of Brahmâ who, while engaged in devotion himself, could enable others also to bear the burden of devotion was, in consequence of this faculty, called Bodhu. O best of Munis, Ruchi was so called because he had a taste for devotion. The eleven sons who came out of Brahmâ, while he was in a rage, are called Rudras on account of their hot disposition and their lamentations. S'aunaka said, "I have a grave delusion or doubt on one point, *viz.*, as to whe-

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ther S'iva is one of the Rudras or not. You are conversant with the Purâṇas. Kindly remove my doubt."

22-31. Sauti said, "the preserver Viṣṇu is the emblem of virtue and truth. Brahmâ represents the principle of activity. The Rudras represent destruction. Kâlâgni-Rudra, one of the Rudras, is a part of S'ankara. But the beneficent and bountiful S'iva is the embodiment of pure virtue. Others are the digits of Kriṣṇa. Viṣṇu and S'ankara are perfect embodiments of Lord Kriṣṇa. They (*i.e* Viṣṇu and S'iva) are equal to one another in every respect and represent truth and virtue. At the time when I described the origin of the Rudras, I referred to this subject also. Why did you forget the fact then? For a wonder, every-one is subject to the delution of Mâyâ; for even the intellect of the munis is also perverted. Sanaka, Sananda, Sanâtana and Lord Sanat-Kumâra, these are the four sons of Brahmâ. When Brahmâ asked them to create, they refused. Brahmâ became angry and the Rudras sprang out of Brahmâ when he was in a rage. Sanaka and Sananda are so called, because these two lads are always cheerful. Sanâtana is so called because he is supreme like the Lord, equal to Kriṣṇa and devoted to Him. Sanata means permanent, and Kumâra means child, hence Brahmâ gave him the etymological or derivative name of Sanat-Kumâra." I have told you about the derivation of the names of the sons of Brahmâ. Now hear about the narrative of Nârada in due order.

CHAPTER XXIII.

1-2. Sauti said, "O S'aunaka, Brahmâ having deputed his sons to the task of creation addressed Nârada (who was conversant with the Vedas and the Vedângas, certain classes of works regarded as auxiliary to the Vedas and designed to aid in the correct pronunciation and interpretation of the text and the right employment of mantras in ceremonials) with words which were truthful and beneficial and which constituted the essence of the Vedas.'

3-13. He said, "Come here, you are the best of all the members of my family and dearer than my life. Before the flame of your wisdom, the darkness of ignorance disappears. Just consider! The father is the best of all preceptors. The dispenser of knowledge and the giver of mantras are both equal to one another and greater than the father. My son, I am your father, your teacher as well as your preserver. I therefore command you to take a wife for my satisfaction. He who carries out his guru's command is, truly speaking, a disciple or a son. He who does not do so comes to grief. He who carries out his preceptor's orders gets benefit at every step. Such a man is really a philosopher, a savant and a saint. Of the stages of a Brâhmiṇ's life, the stage of a householder is the best and the most virtuous. For unless crowned with fruits of asceticism, the source of virtue, a house cannot be filled with wife and children. As a cow, to drink water, goes to the trough, so on a gala-day, the manes, and on a lunar-day, the gods approach the householders; and the householder, after having performed the casual and the necessary rites and also the ceremonies not obligatory but meant to secure future fruition, enjoys great happiness in this world and the bliss of Heaven in the next world. A virtuous housholder who performs the duties assigned to him is redeemed during his life-time and

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acquires fame, wealth and happiness. And such a man is alive though dead. On the contrary, an infamous man, though alive, is dead." The throat, palate and the lips of Nârada became dry as he heard these words with fear. He said.

14-39. 'Once upon a time, remember, this verbal controversy injured us a good deal. By your curse, I became at first a Gandarva and then a S'ûdra; you, too, lost your right to receive worship; *i. e.* you were no longer deemed fit for worship. Sire, I have been released from the curse you will be likwise relieved from my curse. But repeated quarrels will produce no good. Consider, he truly is a father, precepter, son or god who begets in our mind belief in Hari. He truly is a father who dissuades his son from the evil path. A father who dissuades his son from the path of devotion to Hari is an evil door. Marriage is only a source of evil; for the society of the wife destroys devotion, heaven, religious faith and redemption. Foolish householders have three sorts of wives to deal with—first a chaste wife, secondly a wife who merely courts pleasure, thirdly an unchaste wife. A chaste woman for fear of the next world, for the sake of her reputation in this world and for gratification of her passion ministers to her husband. A woman belonging to the second class ministers to her husband solely for the sake of sensual enjoyments. She will never serve her husband, if there is the slightest impediment to this object which she has in view. She cares to obey her lord, so long as she gets raiment, jewels and excellent food. An unchaste woman destroys the sanctity of the family of her husband like a fire brand. She serves her husband hypocritically and not reverentially. Oppressed by lust, she always wants new gallants. She is capable of killing her husband. The life of a fool who trusts such a woman is useless. I have just delineated three kinds of women, *viz.*, good, bad and indifferent. But the heart of none of them can be fathomed even by savants. Adepts can only comprehend it. The heart of women is keen like the edge of a razor. Their face is beautiful like the Moon. To gain their object, they use words as sweet honey; but when they are angry the words are turned into poison. Belief in their statement results in universal destruction, For their object is unknowable and their action is mysterious. Immodesty and daring characterise their conduct; and their deeds are tainted with defect and hypocrisy. O Lord of the universe, the lust of a woman is eight times as great; hunger twice as great and cruelty, four times as great as the lust, hunger and cruelty of a man. Her anger and perseverence in every matter are six times greater than those of a man. How can I be attached to a woman who is subject to all these defects? How can a man acquire taste for a woman who is the mine of ordure, wine and dirt? By sexual intercourse the energy of a man is wasted; and his reputation also, if it is committed in the day. Excess of love with a woman causes loss of wealth: and excess of attachment to a woman causes death. Her society cause loss of virility. Mutual quarrels destroy honour; and confidence in her causes wholesale destruction. Sire, there is no expectation of happiness from a woman. So long as a man is healthy, valiant and competent or capable, a woman is submissive to him. And if the same man becomes diseased, old or poor, she does not even cast at him a passing glance; only, through fear of society, she gives him a little food. In the light of my own intelligence I depicted the character of the

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female sex. You are an adept and know every thing. Therefore, lord, protect me from this danger."

40-46. Then Nârada reverentially bowed to his father and with folded palms prayed thus :—'Father, you are a Kalpa-tree. I pray you to grant me faith in Hari.' So saying, he entreated his father for permision to observe religious austerities. Nârada, was about to go away after having circumambulated round his father from right to left. Thereupon, Brahmâ, the ruler of the universe, like an ordinary man of the world, began to weep very loudly, held him by the hand, embraced and kissed him again and again. The adept Brahmâ then placed him on his knee. Brahmâ was unable to bear the pang of separation which, in fact, is intolerable to every living being. Brahmâ, bewildered by the spell of Viṣṇu, was overwhelmed with grief in view of his separation from his son and began to address him thus :

CHAPTER XXIV.

1-5. Brahmâ said, 'Child, what have I to do with worldly affairs? You had better go out for devotion. I too am going to the Goloka to comprehend Kriṣṇa. My sons Sanaka, Sananda, Sanâtana, Sanat-Kumâra, Yati, Haṃsî, Aruṇî and Panch-S'ikha have become devotees by reason of their indifference to the world. Only Marîchi, Angirâ, Bhrigu, Ruchi, Atri, Kardama, Prachetâ, Kratu, Manu and Vâśiṣṭha are obedient to me. The rest of my sons are wilful and disobedient. I have therefore, nothing to do with the world.

6-9. Child, I now tell you what is sanctioned by the Vedas and tradition, what is auspicious and calculated to secure the four-fold objects of human pursuit. All the savants desire objects as eulogised by society and prescribed by the Vedas. What is forbidden by them is irreligion or vice. This is why a Brâhmiṇ puts on the sacred thread at the time of the investiture-ceremony prescribed by the Vedas. Then he studies the Vedas and after giving the sacerdotal fee to his preceptor, he marries a modest girl of noble family.

10-13. This chaste woman also ministers to her husband; she cannot do otherwise ; for a glass cannot derive its orgin from a mine of rubies. A woman of mean origin, contaminated by the defect or the vice of her parents is immodest, wicked and self-willed in all her acts. A woman who is a part of Lakṣmî *i.e.* owes her origin to a digit of Lakṣmî can never be unchaste. The origin of a woman of ignoble blood may be traced to the whores of Heaven. A good woman praises her husband, though he is devoid of any qualities.

14-23. An unchaste woman does not serve even a well-qualified husband but slanders him in every way. A virtuous man, therefore, marries a woman of good rank; and as soon as he begets a son on her, he retires from the world in his old age, for devotion. It is true that dwelling in fire, or in the face of a snake, or in a place beset with thorns is preferable to the society of a shrew. But it is not proper to find fault with all the women of the world. Son Nârada, you have studied

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the Vedas. In lieu of the payment of priest's fee, you had better marry now: (*i.e.*, your marriage will be a substitute for the priest's fees.) Son Nârada, on an auspicious day, you had better wed Mâlâvatî, your first wife, who comes out of a noble family. This chaste lady, having taken her birth in India, in the house of Srinjaya descended from Manu is absorbed in devotion. You should marry this lady (now named Ratna-mâlâ) who is descended from a digit of Lakṣmî, the goddess of fortune. The rule of conduct prescribed by the Vedas is this, first a man should be a householder, then a recluse for lonely meditation in the woods; and lastly an ascetic. The worship of Hari is the devotion prescribed for an *ascetic* by the Vedas. You are a great Vaiṣṇava. You should remain in the world; and here in your house you should adore the lotus feet of Hari. He in whose mind and outside whose mind Hari exists need not try to reap the fruits of other devotions. He, in whose mind and outside whose mind Hari does not exist, in vain seeks to secure the fruits of devotion.

24-28. In a word, Hari alone is adorable by devotion; and no one else. The service of Kriṣṇa, under all circumstances, constitutes his devotion. Therefore, son, stay in your house and serve Hari. O best of Munis, be a householder, for a householder always enjoys pleasure. The pleasure which a woman's society yields is greater than the bliss of Heaven. Even those who desire redemption pray for the sight or touch of a woman. The touch of a woman is more pleasing than the touch of anything else in the world. O son, best of saints, this is why none is dearer to a man than his wife who is, therefore, called his beloved. A wife is desired in order to secure a son; this is why a son is dearer than a hundred wives. In a word, none is dearer or more friendly than a son.

29-47. People want to gain victory over others; but they court defeat from a son. Though the soul is dearer than wealth, yet a son is dearer than the soul; therefore it is proper for a man to give his dear son wealth better than himself (or better than the wealth which he has himself got.") Nârada replied thus, "Sire, a father knowing the Vedas and the metaphysics (philosophy) is unkind, if he points out the path of evil to his sons. The whole universe is transitory like water-marks or bubbles of water. Any one who leaves Hari and gets addicted to sensual enjoyments leads a vain human life. In this world, no one is a wife, son or friend; union or disunion is brought about by the law of causation (karma). A father who engages his son in good deeds is his friend; otherwise he is his enemy and cannot properly be called his father. Father, though I referred you to the rules prescribed by the Vedas, yet I should carry out your orders. I shall first go to the hermitage of Nara and Nârâyaṇa, and there, having listened to the recitations of the glory and greatness of Viṣṇu, take a wife later on." Nârada having finished his discourse, there was a shower of flowers upon his head. For a short time, he remained with his father and addressed him again thus:—"Sire, give me the mantra of Kriṣṇa congenial to my heart and communicate to me knowledge which deals with his virtues. I shall then marry, later on. For, when a man's object is gained, he works cheerfully." The wisest Brahmâ was pleased to hear this and thus replied:—"A clever person should not take mantras from the husband or the father; and the *mantra* is, by no means, the source of happiness

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to one who has renounced the hermitage (or any of the four stages of Brâhmin's life). And, just consider, destiny, and not human effort, can secure the possession of a wife, preceptor, woman, knowledge *mantra*, pleasure, fear, happiness or sorrow. Maheśa is the *guru* of your previous birth. Go to that tranquil benefactor and philosopher. After having received Mantras and wisdom from him and after having heard the narrative of Nârâyaṇa, come back to me soon." Thus enjoined by Brahmâ, Nârada bowed to him reverntially and went to the S'iva-loka.

CHAPTER XXV.

1-8. Sauti said, 'Nârada went in a moment to the lovely land of S'iva. It is situated a lakh Yojans above Dhruva-loka and constructed by S'iva himself with gems. The mansion of S'iva contains many houses and remains suspended in the sky solely through the strength of his asceticism. It is radiant with light, as excellent munis pray there day and night. There is no light of the Sun and the Moon there. It is only surrounded by a bright colossal fire in the form of a rampart with countless flames. This S'iva-loka is extended over an area of a lakh yojans, contains three crores of houses made of gems and is inlaid with diamonds. The houses contain looking-glasses of gem and diamond, the splendour of which was never even dreamt of, by Viśwa-karmâ. This S'iva-loka contains numberless adepts, Bhairavas and hideous attendants of S'ivas. It has millions and millions of resorts for pilgrims. It contains Mandârs (coral trees) and other blooming and fragrant trees. It is decorated with celestial cows called Kâm-dhenus, (cows that grant the fulfilment of wishes), as the sky is decorated with a hundred cranes." Nârada was astonished to see all this and concluded that nothing was imposible with S'iva, the preceptor of the wise men and the Yogis. In a word, this place was superior to the three worlds of Brahmâ and free from fear, death, disease, sorrow, decrepitude etc.

9-14. Nârada saw the benefactor S'iva, the central figure of the assembly, from a distance. His face was tranquil and lovely. His three eyes were like lotuses: each of his five faces resembled the Moon. His head sustained the Ganges; and his forehead, the Moon. This white naked deity had clusters of hair on his head, bright like heated gold. He is Eternal and imperishable. He mutters the name of Kriṣṇa with a wreath of the seeds of Ganges-lotus in his hand. He gives perfection. He is the conqueror of Death, Time and Yama. His throat is blue. He is surrounded by snakes and adored by the anchorites, the adepts and the saints. His face is cheerful and smiling. He is the benefactor of the world, and is easily propitiated: He is dear to his devotees, lovely and Supreme, and void of the passions of the world. Nârada, agitated with religious fervour, bowed to him low and then began to play upon his three-stringed lute and sweetly recited the name of Kriṣṇa. S'iva beholding Nârada who was versed in the Vedas got up at once from his seat along with the saints, adepts and anchorites.

15-18. S'iva embraced and blessed him. He gave him a seat, asked his welfare and enquired into the cause of his visit. S'iva and others resumed their seats. Nârada, on the other hand, did not sit down but, with folded palms, began to

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adore him. He adored him (S'iva) according to the hymn composed by the king of the Gandarvas, bowed to him again and again, and, by his command, ultimately sat down. Nârada expressed to S'iva, (who grants boons to mankind just like the Kalpa-tree) his desire. The merciful S'iva accepted his petition.

CHAPTER. XXVI.

1-7. Sauti said 'Nârada prayed S'iva with a view to the attainment of Hari's hymn, amulet, mantra, worship, devotion and wisdom. S'iva gave him all this and also granted him knowledge relating to his previous births. The Muni's object was fulfilled. He bowed low to S'iva and said, "O best of Vedantists (those versed in the Vedanta system of philosophy), kindly tell me about the necessary, and essential rites by which a Brâhmiṇ is able to fulfil the duties assigned to him." S'iva said, "At dawn a Brâhmiṇ should get up and in the delicate and pure lotus of a thousand leaves, free from langour and lassitude, located in the aperture at the crown of his head should remember his *guru* or spiritual guide in the following way, viz., that he has a cheerful and smiling face and is kind to his worshippers; and that he is Brahma incarnate.

8-16. After that, in the lotus of his heart of a thousand petals he should recollect his tutelary deity. That recollection should be suited to the nature of the Deity he worships. First, the *guru*, then the deity should be worshipped. Because the *guru* manifests the deity and introduces his worship. The deity does not reveal the *guru*. This is why the *guru* is superior to the tutelary deity. He is like Brahmâ, Viṣṇu and Maheśa. He is the primordial Nature, the Sun, the Moon, the Fire, the Water, the Father, the Mother, the friend. the *guru* is the Brahmâ; and so there is none so adorable as the *guru*. If the tutelary god is displeased with a man, he may be protected by the *guru*. But the said god cannot protect him if the *guru* is angry with him. If the *guru* is pleased, victory attends him at every step. If the *guru* is angry with him, he is absolutely ruined. If a fool by mistake adores his tutelary deity before he worships his *guru*, he is guilty of the murder of a hundred Brâhmiṇs.

17-24 Hari hath said in the Sâm-Veda that the *guru* is superior to the tutelary deity. A worshipper, after having worshipped his *guru*, should relieve nature in a place specified by the Vedas. None should make water or discharge stool near or on the water, in a place associated with holes, in the presence of animals, near a temple, at the root of a tree, on a cultivated land, or a field of crops, in a cow-pen, in the river, in a hole on the brink of a river, in a garden of flowers, in a village, near a dwelling house or a place containing poles, on a bridge, in a jungle of reeds. on a crematorium, near the fire, on a playing ground, in a dreadful forest, beneath the bedstead, (or a platform or pulpit), in a place shaded by trees, on the holy grass or the bent grass, on ant-hill, on the soil where a tree has been planted or a place purified or cleansed for the performance of a ceremony. Relieve nature after having excavated a hollow avoided by the heat of the sun.

25-29. While you ease yourself in this way, turn your face upwards in the day, towards the west in the night and towards the south in the evening, keep quiet at the time and see that the smell does not enter into the nose. A

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clever man, after relieving nature, should conceal the dirty things with soil. He should first purify himself with earth and then with water. Purification after urination is performed by the application of earth or soil once to the penis and twice to both the hands.

30-36. The purification after stool is performed by an ordinary householder (Brâhmiṇ) by the application of soil once to the penis, thrice to the anus, seven times to bothhe hands and six times to the feet. Double the amount of this purification prescribed above is incumbent upon the widows. A Brâhmiṇ who has not been invested with sacred thread, a Sûdra, or an ordinary woman should use as much quantity of mud as is necessary to dispel the bad smell. A Kṣatriya or a Vaiśya should observe the same rule as a Brâhmiṇ. Only double this amount of purification is necessary for an anchorite or a Vaiṣṇava. A violation of this rule entails a penance. Now I am going to tell you the rules about the quality of the mud which should be used for purification.

37-43. Carefully avoid the mud or clay appertaining to an ant-hill, clay dug out by the rats or in the midst of water, the remnant of the clay after purification, the clay of a dwelling house, the clay of a place where people die, the clay dug out by the plough or at the root of bent or holy grass or at the root of the holy fig-tree, the clay of a place where people sleep or where four ways cross one another, the clay of a cow-pen or the place where cattle graze. A Brâhmiṇ, whether he bathes or not, is purified by the process mentioned above.

44-48. If he is not purified, he in not entitled to any act. He should therefore purify himself and then rinse his mouth. First he should take 16 handfuls of water and then polish his teeth with a green twig. He should then again purify his mouth with 16 handfuls of water. Mango, Oleander, Jasmine, S'âl or shorea robusta, Aśoka, (a tree of red flowers) Arjuna, Kadamba, (a kind of tree said to put forth buds at the roaring of thunder-clouds), Jasmine, Palâsa (Dhâk), Jambu or roseapple tree, Catechu, Nut-meg, Fig, Apamârga, Sindhuvâra, Bakula, Peepul, are excellent for purposes of tooth-polish. The Coral tree, the Plum, the Neem, the Sirîṣa, the Silk-cotton-tree, thorny trees, excepting creepers, Peepul, Pîâl, Tamarind, Palm, Date, Palmyra and Cocoanut : these are trees which must not furnish a tooth-brush.

49-57. A man who dees not polish his teeth is impure in every respect and is not privileged to do any work. After purification, a Brâhmiṇ should put on neat clothes, wash his feet and mouth and worship the Sun in the morning. Whoever worships the Sun three times a day gets the benefit of ablution in all sacred rivers ; otherwise he is impure and unfit for all sacred work. He who does not worship the Sun in the morning and evening is excluded from the privileges of a Brâhmiṇ and reduced to the condition of an ordinary Sûdra. He who gives up only the morning Gâetrî is guilty of Brâhmiṇ-slaughter and suicide. A Brâhmiṇ devoid of Ekâdasî and Gâetrî is for millions of years entangled in the cob-web of time like the husband of a barren women. After Sandhyâ, a Brâhmiṇ should bow to the guru, spiritual guide, tutelary deity, the Sun, Brahmâ, Viṣṇu, S'iva, Nature (the primordial

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principle of illusion), the goddesses of knowledge and fortune and having touched *ghee*, looking-glass, honey and gold, he should bathe in due time.

58-65. A religious man, while bathing in the pond or pool of others, should, at the time of bathing, first up-lift the five cakes and then have a dip in the water. In a river, streamlet, cavern, or a stream resorted to by pilgrims, he should first bathe, then make avowal of the purpose to perform a rite, and afterwards bathe again. The Vaiṣṇavas make this avowal to propitiate Kriṣṇa ; and the house-holders do this, to wash away their sins. A Brâhmiṇ, by the following purifying Mantra should apply mud to his body. O clay or earth, please destroy my sins. You are assailed by horse, chariot and the feet of Viṣṇu and wield wealth in your womb. In days of yore, you were released by Kriṣṇa (in the guise of a boar) with hundred hands. Please climb my body and purify me." With this mantra immersed in the water up to the abdomen worshipper should make a sphere measuring four cubits. By touching the sphere he should, O saint whose sole treasure is asceticism, thus invoke the holy streams as named below :

66-81. 'O Ganges, Yamunâ, Godâvarî, Saraswatî, Narmadâ, Indus, Caveri, please approach me.' Afterwards he should remember Nalinî, Nandinî, Sîtâ, Mâlinî, the Ganges of three courses rising from the feet of Viṣṇu, Padmâvatî, Bhogvatî, Swarṇarekhâ, Vaiṣṇavî, Saraswatî, Râdhâ (dearer to Kriṣṇa than his life), Sântâ, Gomatî, Sâvitrî, Tulsî, Durgâ, Mahâlakṣmî, Diti, Rati, Ahalyâ, Aditi, Sangṇâ, Swadhâ, Swâhâ, Arundhatî, S'atarupâ, Devahûti etc. After having purified himself with bath, he should apply sandal-mark to the root of his arms, forehead, throat and breast. Without application of sandal-mark to the forehead, bath, gift, devotion, offering of *ghee* to the fire and all acts in the interests of the gods and the manes become ineffectual. Afterwards, the Brâhmiṇ should worship the Sun, offer oblation to the manes, wash his feet, put on his cloth and a sheet to wrap his body and then enter into his house. Entrance into the house without washing the feet (Hari hath said,) destroys the fruits of ablution, offerings to the fire and recitation of the name of god. If a householder enters into the house with wet clothes on, the goddess of fortune, highly incensed, curses him and leaves his house. A Brâhmiṇ who washes his feet with his leg below, the knee upwards is turned into a Chaṇḍâla and remains in this condition as long as he does not see the Ganges. A holy Brâhmiṇ after rinsing his mouth, with care, devotion and reverence should worship according to the method prescribed by the Vedas. The best receptacle (or substratum) for the worship of Hari is the Holy stone (emblem of Viṣṇu) gem, instrument (musical), image, water, land, the back of a cow, the religious preceptor or a Brâhmiṇ. But the best of these is the Holy Stone or Sâlgrâm.

82-90. All gods preside over this Stone. Any one who has a dip in the water of this stone gets fruits of ablution in all holy rivers and initiation in all sacrifices. Whoever drinks this water every day is redeemed during his life time and goes to the Goloka after his death. That place, where the wheel of this stone abides, is a resort of pilgrims, and there Viṣṇu himself dwells with his wheel. If any one dies there, consciously or unconsciously, he goes to the Golaka mounted on a chariot of gem. A pious man never worships Hari

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without this stone for; he, through this stone, gets his complete reward. Now I am going to tell you the mode of worship prescribed by the Sâstras. Some Vaiṣṇavas present to Hari sixteen holy and beautiful ingredients; some, only twelve; and others, only five. This depends upon the resources at the disposal of the worshipper, for the principal thing which matters is faith in Hari, the key-note of all worship.

91-104. Seat (a carpet or a mat), raiment, water to wash the feet, water to wash the feet with offerings of green grass, rice etc., water to rinse the mouth, flower, sandal, frank-incense, light or lamp, good sacrificial offerings, fragrant articles, garlands, excellent and soft bedsteads, water in a pot, rice or grain in a cup, betel-leaves in a case; these are the sixteen ingredients. The twelve ingredients are all as mentioned above except incense, grain, betel-leaves and bedstead. Water to wash the feet, water mixed with green grass to wash the feet, etc., water, sacrificial offerings and flower: these constitute the five ingredients. A worshipper should offer these articles with the fundamental *mantra*. Counsel by the spiritual preceptor is most essential in such matters. A worshipper should first purify the elements of the body by respiration. He should then withhold his breath by religious austerities. He should then perform different kinds of Nyâsa (*viz.*, Anga-nyâsa, Mantra-nyâsa, and Varṇa-nyâsa). Nyâsa is assignment of various parts of the body to different deities with corresponding gesticulations. After that, he will maintain an Arghya (water to wash the feet of a Brâhmiṇ with offer of green grass, rice etc.) Then he will make a sphere or circle of three angles on which he will worship the god, Kûrma (tortoise). He will then fill the conches with water. He will afterwards duly worship the water and invoke the holy rivers. He will then wash the ingredients of worship and with wrapped attention, and according to the method of worship prescribed by his religious preceptor, adore Kriṣṇa by adopting the proper posture for meditation and with a pure mind present to him all the ingredients through the fundamental mantra. After having worshipped the gods presiding over the different members of the human body, he will finish his worship in a suitable fashion out of deference to his god. Then he will make a gift of all the ingredients to the deity, read the hymn and the amulet and, by way of submission or apology, lie prostrate on the ground like a staff and bow to Hari. A clever worshipper, after having worshipped the gods, will offer oblations of *ghee* to the fire according to the method prescribed by the S'rutis and Smṛitis and out of deference to his maternal ancestors present to them the ingredients of worship. After having performed, to the best of his powers, the imperative funeral rites and made necessary presents, he should perform other rites. This order is prescribed by the Vedas. O Nârada, I told you the rules prescribed by the Vedas regulating the daily conduct of the Brâhmiṇs. Now tell me what you desire.

CHAPTER XXVII.

1-2. Nârada said: O Lord, kindly describe to me the diet allowed or forbidden to the householders, the Vaiṣṇavas, the widows and the Brahmachâris. The Brahmachâris are religious students or Brâhmiṇs in the first stage of their life, who continue to live with their spiritual guide,

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from investure with sacred thread and perform the duties of their order till they settle down in life. The Yatis, *i.e.*, ascetics who renounced the world and controlled their passions. You are the master and cause of all ; you know every-thing.

3-14. S'iva answered : 'Some Brâhmiṇs are ascetics, others are ever-fasting munis ; others subsist upon the wind or fruits. Some of them marry and take food regularly. Their tastes differ. They do as they will. Some householders always take boiled rice with ghee. If food or water is not dedicated to Viṣṇu, it is as impure as nightsoil or urine. Food taken on the Ekâdaśî is equally impure and very sinful. Nay, any Brâhmiṇ who consciously eats on that day, undoubtedly accumulates or eats all the sins committed in the three worlds. Therefore, O Nârada, a Brâhmiṇ householder should, by no means, eat on that day. A Brâhmiṇ householder who eats on that day is implicated in the cob-web of time ; and, there, subsisting upon urine and ordure he is devoured by worms big like Sâl-trees and is subjected to torments for a period covered by the regime of fourteen Indras in succession. Whoever eats on the day of Janmâṣṭamî, Râm-navamî or S'iva-râtri incurs double the amount of the sin as stated above ; but if he is unable to fast, he may take fruits, sweets, vegetable etc. For if the body perishes through fasting, the sin of suicide is incurred thereby. Or he may eat only once a day the rice boiled with *ghee*, dedicated to Viṣṇu. Thereby he will not transgress the rule; rather, he will reap the fruits of Ekâdaṣi. A Brâhmiṇ householder who fasts on the day of Ekâdaṣi goes after his death to the Vaikuṇṭhâ and remains there throughout the longevity allotted to Brahmâ.

15-21. O Nârada, this rule binds the S'aiva, the Sâkta, and the householder. The case is different with the Vaiṣṇavs, Yatis and Brâhmachârîs. A Vaiṣṇava who daily eats the offerings of Krîṣṇa reaps the benefits of a thousand fasts. He is redeemed, in his life-time. The gods desire to touch him. The sight of his face or a talk with him destroys all sins. The consumption, twice a day of boiled or flattened rice, though sanctioned by custom in some place, is not proper for a Brâhmiṇ ; nor is such rice suited for dedication to a god. Like betel-leaves, it is forbidden to the Yatis, Brâhmachârîs and ascetics. To all of them, the betel is prohibited just like beef. Now Nârada, listen to the description of those articles of food which are prohibited to the Brâhmaṇs by the sacred precept enjoined by the Sâm-Veda, as stated by Hari.

22-35. The drinking of milk in a copper-vessel, the consumption of *ghee* which is the refuse of others, or the drinking of milk mixed with salt is equivalent to the use of beef. Cocoanut-water in a bell-metal cup, honey in a copper-vessel or extract of sugar-cane and deposited in the said vessel should be avoided like wine. A Brâhmiṇ who lifts water with his left hand with a view to drink it drinks wine and is excluded from all religion. O saint, all food that is not dedicated to Hari, the eating of the refuse of food or drinking of water touched by others, with their lips or tasted by others, the use of brinjal in the month of Kârtika or radish in the month of Mâgha or aquatic plants on the day of Ekâdaṣî should be avoided like beef. White palm, lentil (Masur) and flesh are prohibited to the Brâhmiṇs in every country. A

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Brâhmiṇ voluntarily eating meat can be purified by observing fast for three nights consecutively and by penance. On the lunar day of Pratipada, the first day of moon's increase or wane, the consumption of pumpkin-gourd entails loss of wealth. On the second day of the month the use of the medicinal plant called brihati (Vyakuḍâ) will disentitle a man from the recollection of Hari. On the 3rd day, the Patal or the cucurbitaceous plant or its fruit is prohibited. On the fourth day, radish is forbidden as its use may cause loss of wealth. On the 6th day a man taking Neem is born as a bird. On the 7th day, the use of palm causes disease and injures the body. On the 8th day, the use of cocoanut destroys wisdom. On the 9th day, the use of bottle-gourd or the white pumpkin and on the 10th day the consumption of the aquatic plant called Kalambî are equal to the eating of beef. On the 11th day the use of kidney-bean, on the 12th day the use of pot-herb and on the 13th day, the consumption of the brinjal or egg fruit bring about the loss of a son. On the 14th day, the consumption of kidney-bean, and on the day associated with the full moon or new moon the use of meat are very sinful.

36-46. On other days, the house-holders may use meat which has been sprinkled with water for purification. O Nârada, on the occasion of the morning bath, on the day of the funeral ceremony, on a festive or gala-day, on the day conjoined with the full or the new moon, on the last day of the solar month called Sankrânti and on the 14th or 8th day of the lunar month, the use of mustard or boiled oil is very appropriate. On Sunday, on the day of the funerals or on a festive day, sexual intercourse, the rubbing of sesamum oil, the consumption of kidney-bean or red herb or eating in a bell-metal vessel is prohibited. On the day of Ekâdaṣî, the flesh of tortoise, though sprinkled with water, for purification, is prohibited. Sexual intercourse in the day-time is forbidden to all castes. The use of curd in the night, sleeping in the evening and during the day, and intercourse with a woman in her menses are the causes of hell. No one should eat the food offered by a woman in her menses, or food offered by a childless widow, a prostitute or the priest of a S'ûdra or the food offered by a usurer or the husband of a barren woman or an astrologer or a Brâhmiṇ who receives the first oblation at a sacrifice or a physician, or the food connected with the funeral ceremony of a S'ûdra. Meat, though prescribed by the S'âstras, taken on the occasion of Mulâ, Mrigâ-S'irâ and Bhâdra-pada, Nakṣatras (lunar mansions) is unholy like beef. Oil should not be used on the occasion of the lunar mansions of Hastâ, Chitrâ and S'ravanâ Shaving is prohibited on the occasion of the new moon and on the luuar mansion day of Krittikâ. Any one who offers oblations to the gods or the manes after shaving or after sexual intercourse goes to hell; the water offered by him is as impure as blood. O Nârada, I have just told you what is proper and improper, the food which can be used and which is prohibited. Now what do you want to know?

CHAPTER XXVIII.

1-6. Nârada said, "O Lord of the universe, by your grace I heard everything. Now describe to me the essence of the Brahma. Lord, is He cor-

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poreal or incorporeal ? Does He possess qualities or not ? Is He visible or invisible ? Is He associated with forms or not ? What are His essential features ? Is Nature separate from Brahma or is she the image of Brahma ? Which of the two has got the pre-eminence in the matter of creation ? After due deliberation, O omniscient lord, enlighten me on these points." The five-faced S'iva smiled a little and said :

7-16. "Child, this subject is very abstruse and only attainable by supreme knowledge. O Nârada, you will find this point rarely touched by the Vedas and the Purâṇas. I, Brahmâ, Viṣṇu, Ananta, Dharma and Virâta are unable to realise His essence. O best of those who know the Vedas, we have dealt in the Vedas with those objects which are vested with attributes, visible and apparent to the senses. On reference to Hari at the Vaikuṇṭha by me, Dharma and Brahmâ, he told us something about the essence of Brahma. Listen, for this subject constitutes the essence of all sciences, the eye to those blinded by ignorence and serves like a lamp to all people by dispelling the gloom of delusion caused by the duality of Nature. That Eternal Brahma is the soul of all, sustains all corporeal bodies and is a witness of every thing. Viṣṇu himself represents the five vital airs constituting animal life ; Brahmâ represents the mind ; I, the intellect and Nature, the energy. But we are all subject to the Supreme Being. We stay so long as he stays ; we part along with Him, *i.e.*, we depart, when He departs just as the obedient attendants of a monarch follow him wherever he goes. The sentient soul or the living being is but the reflection of Brahma. The sentient soul reaps consequences of all actions. As the image of the Sun and the Moon is present in a jar full of water, but as soon as the jar is broken, the image disappears, so when the creation is destroyed, the sentient being (Jîva) merges in the Supreme Being.

17-26. When the universe is destroyed, the Supteme Being alone exists and all things including the moveable and immoveable properties, animate and inanimate objects merge in Him. That Brahma is like a circular sphere of light and vies with millions and millions of suns in splendour. That light is all-pervading, expansive like the sky and inexhaustible. To the Yogis the Brahma looks lovely like the Moon. This accumulation of light, they consider as all-good, and this they contemplate as Brahma, day and night. This Supereme Being is formless, full of his own will or self-determination, free from emotion and desire, independent, and constituting the cause of all things. He represents and causes all happiness. He is void of all attributes, apart from Nature ; even Nature, the primordial cause of the world, merges in Him. As the power of consumption is characteristic of fire, as light characterises the Sun, as whiteness distinguishes the milk, as coolness is natural to the water, as sound is natural to the sky, as smell is natural to the earth, so this nature, void of qualities, is the essential property of the Supreme Being. This Being, at the time of creation, through the help of His digits, is turned into a Being vested with attributes. At that time, Nature also is vested with three attributes and attaches herself to the Supreme Being like His shadow.

27-36. O best of saints, as a potter is able to construct a jar with the help of the earth or clay, so the Supreme Being is able to create the world

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with the help of Nature. The clay is permament; but things constructed with the clay are not so. God creates things with Nature. The process is the same, as in the case of a goldsmith who constructs ear-ring with the help of gold. As the goldsmith is unable to construct the permanent gold, in the same way Brahma and Nature both are Eternal. In the matter of creation, both of them command an equal superiority; this is the view held by some theorists. But the potter and the goldsmith collect or secure the mud and the gold; the mud and the gold cannot secure the potter and the goldsmith; therefore others hold that Brahma is superior to Nature. Some hold that Brahma is both Nature and the Eternal Being. Others hold that Nature is different from Brahma. In fact, that Brahma is the eternal goal as well as the final cause. This is the feature of Brahma as mentioned in the Vedas. Brahma is the soul of the universe, unmingled with everything and a witness to all deeds. He is all-pervading and the root of everything. This is sanctioned by the Vedas. Nature, the plastic cause of the world, is the energy of Brahma; and that energy dwells in Brahma; this is the essential feature of Nature.

37-45. The Yogis always adore this eternal light. But the Vaiṣṇavas of subtle intellect do not admit this theory. They say, without some Being who is the container of that light, how can that wonderful light be adored? There can be no effect without a cause. Therefore without a receptacle of that light, the existence of that light is not possible. Therefore, they adore the lovely image which is in the centre of that light. Within the spherical light (bright like ten millions of suns) of that mighty corporeal Being, there exists a region called the Goloka, or the Cow-world, quadrangular, covert and expanded over an area of 9 lakh crores of miles. This region is very lovely and round like the Moon, built with precious gems and suspended on the void by the will of God, without any support. It is situate 50 crores of Yojans above the Vaikuṇṭha. It is full of cows, cow-herds, cow-herdesses and Kalpa-trees, teems with celestial cows which fulfil all desire, is decorated with the sphere of the Râsa (a circular dance of the cow-herdesses with Kriṣṇa at the centre) and encompassed by the wilderness of Vrindâ-Vanâ. It is surrounded by the river Virajâ, decorated by the hundred summits of the S'ata-Sringa mountains and ornamented with millions of hermitages possessing countless mansions.

46-54. This Goloka contains moats, is surrounded by ramparts and adorned by the forests of Pârijâta. The hermitages are rendered bright by diamond water-jars and a continuous series of staircases constructed with diamonds. These hermitages are built with diamonds and are associated with gates pure like a looking-glass, 16 windows, brilliant lamps and innumerable picturesque and wonderful objects. On a superb lovely throne, made of gems, the Supreme Being is seated. His face is sombre like a new cloud. He is youthful and looks like a boy. His eyes beat the autumnal sun in lustre. His face eclipses the full moon with its lovely grace. In a word, he admonishes by his beauty ten millions of Cupids. The smiling, broad visage of that benefactor holding a flute in his hands is gracious, well-developed and obscures the light of millions of moons. A pair of garments yellow like fire adds to his grace. His body is annointed with sandal-paste; his breast is decorated with the gem called Kaustubha. This Lord, with the grace of his peculiar three

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bends, is decorated up to his knee with jasmine-garlands, jungly wreaths, gems and diamonds

55-64. His crest is adored with the plumage of a peacock ; his head, with a diadem ; his feet, with anklet; his arms, with armlet and bracelet, and his face, with ear-rings. His teeth, in splendour, shames the pearls. His lips are like the *bimbas* ; his nose is elevated. The milk-maids of perennial beauty, decorated with ornaments, are casting lovely glances at him. He is adored by the best of gods, munis and men ; and by Brahmâ, Viṣṇu, Maheśa, Dharma and others. This Deity, kind to his votaries, and jovial, witty, dominating the Râsa, is dear to his worshippers. He is the supreme Lord. This Being, fit for our adoration, ranges in the heart of Râdhâ; and, in this light, He is held and adored by the Vaiṣṇavas.. O best of saints He is eternal, indestructible, self-determining, without any property (attribute), free from emotion and desire and distinct from Nature. He is the container and the cause of all. He is omniscient, nay, He is lord of all ; he is adored by all. He gives all success. In the Goloka, he wields two hands and in the form of a cow-herd, he is surrounded by other cow-herds.

65-73. He is the consort of Râdhâ. He is perfect and constitutes the soul of all. He pervades the universe ; but everywhere He is imperceptible. Kriṣi means all ; and Na means soul ; hence he is called Kriṣṇa. Or Kriṣi means all ; and Na means origin ; hence he is called Kriṣṇa. Through his digits, he appears as Viṣṇu with four hands in the Vaikuṇṭha where he is surrounded by his attendants vested with four hands each and where he is wedded to Kamalâ. The Supreme Lord, in the form of Viṣṇu, preserves the world. He is the consort of the daughter of the ocean and ranges at pleasure at the S'weta-Dwipa, or the White Islands. Thus I have described to you the Brahma. We always adore, serve and contemplate the Supreme Being, the object of our aspiration. " O S'aunaka, S'iva having finished his speech, he was adored by Nârada according to the hymn composed by the king of the Gandarvas. The conqueror of death, S'iva who has no beginning or end, was pleased with this hymn and gave Nârada a knowledge which is courted by all. Thereupon the Muni cheerfully bowed to him low and, by his command, left the sacred land for the hermitage of Nârâyaṇa.

CHAPTER XXIX.

1-11. Sauti said, "Thereupon the godly saint Nârada beheld the wonderful hermitage of the saint Nârâyaṇa containing the grove of plums or jujûbe. That hermitage teems with fruitful trees. The place constantly resounds with the melody of male cuckoos. It is full of elephants, tigers and lions; but, through the influence of the saint, the place is exempt from the fear of the beasts of prey. The forest, though inaccessible, is more lovely than Heaven. There are three crores of hermitages of adepts and munis in this forest. In that hermitage, in the midst of the assembly, Nârada beheld the muni, glorious like the sun. He was surrounded by millions of saints and adepts. He had a smiling aspect. The Gandarvas curious to see the dance of the semi-divine nymphs called Vilyâ-dharîs were contributing to the gratification of his heart by means of songs calculated to eulogise Hari. This

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lord of the Yogis was seated on an excellent throne. He was constantly absorbed in the adoration of the Supreme Being. Nârada bowed to him. He, too, got up as soon as he saw Nârada, embraced and blessed him, placed him on a lovely throne of gem, asked his welfare and accorded hospitality to him in every respect. Nârada, being relieved of the fatigues of the journey, addressed him thus :

12-18. 'O Lord, though my father taught me the Vedas and S'iva gave me wisdom, yet my mind is not at rest. Deputed by my own ego or mind I behold the lotus of your feet. Lord, I want to acquire wisdom through you whereby the virtues of Lord Kriṣṇa could be revealed to me and life, death and decrepitude might be dispensed with. O Lord, who is adored by Brahmâ, Viṣṇu, Indra and other gods ? Who is the author of creation ? In whose being, everything merges ultimately ? Who is Viṣṇu, the cause and lord of all creation ? What is the image of the Supreme Being ? What is the nature of his deeds ? Kindly tell me all this, after due deliberation. The saint Nârâyaṇa, when he heard Nârada, smiled and commenceed to narrate a subject holy and likely to sanctify the world.

CHAPTER XXX.

1-10. Nârâyaṇa said : 'The lotus feet of Hari are adored by Ganeśa, Viṣṇu, S'iva, Brahmâ and other gods, the Manus, the munis, Saraswatî, Durgâ, the Ganges (of three courses) and Kamalâ. S'iva who is surrounded by snakes constituting his family and who, after having crossed the dreadful ocean of the world, courts the homage of Hari : this S'iva, I say, constantly adores the feet of the Lord. The Vedas and the Vedângas (members of the Vedas) recite His deeds ; the people who are constant victims to re-birth, fear of death and sorrow adore the lotus feet of Hari who is the ruler of destiny and the dispenser of the Vedas and the Vedângas. Every one contemplates the Deity who, in the form of a boar, uplifted the earth with the fore-part of His teeth or tusk : who, as Vîrâta, holds endless worlds on the pores of his skin, and who is superior to Nature. None is capable of reciting the deeds of Hari who can cause the downfall of Brahmâ, by the twinkling of His eye. You, too, ought to adore reverentially His lotus feet. You, we, Indra, the Manus and the saints are the digits of His digits. Brahmâ, Maheśa, and Vîrâta are His particular digits. Nay, Ananta sustains the whole world including moveable and immoveable objects, animate and inanimate objects on his back. As a gnat mounts the back of the elephant, so this god is mounted on the back of Kurma (tortoise). This Kurma is a digit of the digits of Kriṣṇa. O son of Brahmâ, Nârada, the Vedas, the Purâṇas, Brahmâ and other gods could not adequately recite His glory. You should adore that Supreme Being. The Vedas and the gods cannot determine the number of the Brahmâs, the Viṣṇus and the Rudras in the whole creation sustained by the might of Hari. You should adore this Supreme Being. This ruler of destiny, with the help of the Eternal Nature (the goddess who represents the might of Kriṣṇa), the mother of the universe, creates everything ; and Brahmâ and other worshippers of Hari style Lakṣmî (the fountain of all faith) as Prakriti or Nature.

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11-20. This Nature is not separate from God. All the women of the world are the outcome of the digits of Nature and have sprung into existence in the form of Mâyâ. Every one is deluded by her spell. This excellent, eternal, divine principle of illusion (Mâyâ) represents the energy of the Supreme Being. Nay, the Supreme Being himself, the lord of the soul, is energetic through this Mâyâ. God can, by no means, create without her help. Child, now return home and marry. You should carry out the command of your father, by all means. Any one who obeys his father is adored everywhere and attains success. Any one who submits to the orders of his spiritual guide is adored and conquers everywhere. Any one who pleases his wife with gifts of ornaments, raiment and sandal wood and who worships the twice-born (Brâhmiṇs) propitiates the goddess Nature who is just like Kriṣṇa. This Nature through the powers of her illusion descends to the world in the form of a woman. Disrespect to a woman, therefore, means indignity to Nature. Adoration of a chaste woman blessed with husband and a son means the worship of Nature, the universal benefactress. This principle that represents the eternal spell of Viṣṇu, (Nature), though only one, is divided into five parts at the time of creation. The goddess who is dearest to Kriṣṇa among all his wives and presides over his life is called Râdhâ. She who represents all prosperity and is the wife of Viṣṇu is called Lakṣmî. She who presides over the muses, male and female and is adored by all is celebrated by the name of Saraswatî. The mother of the Vedas, the adored consort of Brahmâ, is called Sâvitri. The mother of Ganeśa and the wife of S'ankara is called Durgâ. This fundamental, primeval goddess Nature manifests herself in these five forms.

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SECOND PART.

Prakriti-Khanda.

(Or the part relating to Nature.)

CHAPTER I.

1-3. Nârada said, "In the course of creation Nature is said to have assumed five forms, *viz.*, Durgâ, Râdhâ, Lakṣmî, Saraswatî and Sâvitri. Why did Nature which is regarded by philosophers and sages as excellent manifest herself at all? What is the outstanding feature of Nature? Why did she divide herself into five parts? What are their characters? Their forms of worship? What is the nature of their actions as determined by property and volition? Please tell me all this in full."

4-15. Narâyaṇa answered, "Child, no one can describe the essence of Nature. Yet I shall describe it to you as I heard it from S'iva. *Pra* means competent, and *Kriti* means creation. She is expert in creation and is therefore styled Nature. According to Sruti, *Pra* means the property of virtue, *Kri* means the principle of activity, and *ti* is the principle of ignorance. She, therefore, who is all powerful, vested with the above three attributes and pre-eminently gifted with the faculty of creation is styled Prakriti or Nature. *Pra* means first, and *Kriti* means creation. The primordial cause of creation is therefore called Prakriti or Nature. The Supreme Being, by the power of his Yoga or mental abstraction, split himself into two parts. The right side was called Puruṣa, the left side was called Prakriti or Nature. This Nature is the image of Brahma, constant and eternal. As the property of burning or consuming things is the *sine qua non* of fire, so Nature and the Spirit exist side by side, everywhere. This is why the best of Yogis obliterate all distinction between a man and a woman. The Yogis (contemplative saints) behold the whole world as full of Brahma. At the desire of the eternally self-determining Kriṣṇa, at the time of creation, this primordial principle of Nature suddenly came into existence and, out of deference to her voitaries, she divided herself into five parts. The gods including Brahmâ, the Manus and the munis constantly worship Durgâ, the eternal goddess who presides over all creation; who is the image of Brahma, the Supreme Being; who is the likeness and the spouse of S'iva, the mother of Ganeśa; and who is all-merciful to her worshippers.

16-21. This goddess, the image of Brahma, imparts virtue, truth, religious sanctity, fame, celebrity and welfare to all creatures. She gives happiness, redemption and pleasure and destroys grief, pain and sorrow. She is ever prone to preserve the fugitives, the sorrowful and the oppressed. She is the emblem of valour and presides over valour. She represents all power and typifies the all-pervading might of god-head. She is the goddess of success, the mistress of those who grant success and the very emblem of success. She represents intellect, sleep, hunger, thirst, shadow, lassitude, mercy, me-

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mory, caste, forgiveness, peace, grace, delusion, consciousness, satisfaction, development, fortune and livelihood. She is just like a mother to all. She represents the absolute might of Kriṣṇa, the Supreme Being. Her virtues delineated in the Vedas are very few. In fact, the virtues of this goddess of infinite forms are infinite.

22-30. That goddess who is the very emblem of chastity, virtue and truth is called Lakṣmî, the wife of Viṣṇu, the Supreme Lord. She represents all fortune and is the presiding Deity of fortune. She is lovely, forbearing, very tranquil, of good disposition and is beneficent in every respect. She is free from avarice, lust, feelings of stupefaction, anger, pride and other defects. She is always devoted to her husband, chaste, dear to her Lord as life itself and melodious in voice. She is the root of everything, the emblem of crops or agriculture; hence she is the life of creatures, this great goddess of fortune. In the Vaikuṇṭha, she is devoted to her husband; in heaven she is the celestial goddess of fortune; in the nether world, (earth) in palaces, the royal goddess of fortune; and in ordinary houses, she is the household goddess of fortune. She represents the grace of all objects and creatures; she typifies the piety of the virtuous and the valour of kings. She represents the trade of merchants and she is the spirit of dissension among sinners. She is merciful, behaving like a mother to her votaries and is compassionate to her worshippers. She is restless with the restless and also restless, *i.e.*, very busy in preserving the property of her adherents. Though animate, the whole world is dead without her. This is the second adorable goddess of energy as mentioned in the Vedas. Now hear of others.

31-37. The goddess who presides over the language, intellect, knowledge and wisdom of the Supreme Being and represents all knowledge is Saraswatî. For the virtuous, she is, as it were, the spirit of poesy and imparts to them intelligence, memory, genius and wisdom. She represents the faculty of different kinds of interpretations under conflicting theories. She represents commentary, exposition, solution of doubts and sound judgment. She is the authoress of various works and the emblem of energy. She is the determining cause of music and the measure in music. She gives wisdom and speech to all the creatures of the world. To facilitate commentary, she appears to make a sign by intertwining her fingers in religious worship. She holds in her hand a lute and a book. She is very tranquil, serene, in disposition, vested with the attributes of truth and virtue. This good-natured goddess is the beloved spouse of Hari. Her body is radiant with a graceful, gentle light, analogous to dew, sandal, jasmine, the moon, white water-lily and white lotus. She always adores the name of the eternal Kriṣṇa with a bead of gems. She is a devotee, the cause of devotion and yields its fruits. She is the emblem of perfect knowledge, gives all sorts of success and makes all sorts of gifts. This is the third graceful goddess of whom I spoke. Now please hear something about the next division of Nature.

38-40. This goddess (Sâvitrî) is the mother of the Vedas, the auxiliary branches of the Vedas and all the metres. This clever goddess is also the source of Gâetrî (ode to the Sun), incantations relating to religious rites and esoteric codes prescribing forms of worship. She is a devotee, represents de-

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votion and typifies different classes of Brâhmiṇs. She is full of the effulgence of Brahmâ, over which she presides. I described to you the goddess the dust of whose feet consecrates the world. Now hear of the fifth division of Nature, Râdhâ.

41-50. She is the presiding deity of love and life and represents the five vital airs constituting human life: she is dearer to Hari than his life, excellent, graceful and constitutes the root of all objects. She is full of prosperity, honour and glory. By dint of her virtues and valour, she occupies the left side of Hari. She is Supreme, eternal and primordial and remains absorbed in all kinds of rites. She is the emblem of supreme happiness. She is blessed, revered and adored. She presides over the Râsa of Kriṣṇa. She came into being to decorate the Râsa. She is adorned with the sphere of Râsa. She is the goddess of Râsa, very witty and constantly dwells in the Râsa. She dwells in the Goloka and appears like a cow-herdess. She is the emblem of joy, mirth and cheerfulness. She is void of all property and form, unconnected with anything; and yet she is the image of the eternal soul. She is void of determination and egotism and wields a form out of compassion for her votaries. The savants know her by contemplation or Dhyân (lit. mental representation of her personal attributes) according to the process prescribed by the Vedas. But she is imperceptible to the philosophers, gods and saints. She is clad in a raiment bright like fire and decorated with many ornaments. She has the grace of ten millions of moons and is very exquisite. The homage due to Kriṣṇa she alone can bestow; and she alone gives absolute prosperity to the world.

51-60. She took her birth as the daughter of Vriṣa-bhânu in the Varâha-Kalpa. The earth is consecrated by the touch of her feet. She is imperceptible to Brahmâ, etc., and yet the vision of her face is aspired at by all. She is pre-eminently beautiful among the fair and frequents the heart of Kriṣṇa, as the restless lightning frequents the new and sombre cloud. Brahmâ adored her merely to behold the nails of the members of her feet and though he prayed for sixty thousand years for his purification, her vision was out of the question, for he could not behold her even in dream. In the Vrindâ-vana, people see her constantly. Thus I described you the fifth division of Nature. All the women of the world are descended from the parts or digits of Nature or the digits of her digits. The entire Nature consists of five important sections or parts described above. Now I tell you of those who are pre-eminently the digits of Nature. Gangâ who conscerates the world and sprang from Viṣṇu's body in the form of liquid is permanent or ever-lasting. She consumes sins of mankind just as the fire consumes fuel. Ablution in the Ganges, her sight or touch and the drinking of her water give redemption. She is the stepping stone to the Goloka, and the best and most sacred of the holy rivers. The knotted hair of the head of S'iva is decorated by her as if with a gem. Through her, ascetics perform their devotions.

61-70. She is white like conches, lotus and milk and imparts a thorough knowledge of the first principles of science. She is pure, chaste, dear to Nârâyaṇa and free from egotism. Tulsî also partakes of the principal character of Nature and is the wife of Viṣṇu. This chaste goddess, like an ornament

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of Viṣṇu, constantly adores or courts his feet. Through her, vow, devotion and all sorts of worship are performed. She is the best of flowers, (basil) holy and consecrating. Her sight and touch at once give redemption. Like fire that consumes the fuel, she reduces to ashes the sins of the Kali-yuga. This goddess who constantly consecrates the earth; whose sight and touch are desired even by the holy rivers for their own purification, without whom the whole world is ineffectual or useless, who gives redemption to those who aspire for it; who fulfils the desires of people soliciting worldly enjoyments, who is just like the Kalpa tree in India; who is the image of the world; this goddess, I say, ranks first among those who protect mankind from sins. Manasâ, the daughter of Kaśyapa, is one of the principal digits of Nature. She is the chief pupil of S'iva and profoundly wise. She is the sister of Ananta and adored by the snakes. She is very beautiful. The snake is her conveyance. She is the mistress and mother of the snakes. She is ornamented with snakes and surrounded by them. She is an accomplished devotee and dwells among snakes.

71-80. Herself the image of Viṣṇu, she is constantly devoted to Him. She is a devotee. She is the emblem of devotion and yields its fruits. After having dedicated herself to the worship of Hari for three lakhs of celestial years, she has been adored in India by the male and female devotees: she presides over the mystic incantations or charms of snakes and is radiant with the effulgence of Brahma. She is the image of Brahma whom she constantly contemplates. She is the slave of Hari-Hara: she is chaste and devoted to her husband Jarut-Kâru. She is the mother of the best saint, Âstik Muni. O Nârada, Deva-Senâ is likewise one of the principal digits of Nature. Among the mothers, she is regarded as the most adorable Saṣṭhi: she preserves all the children of the world. She is an anchorite, devoted to Hari and the wife of Kârtika. She is the sixth division of Nature; hence is so called. She gives sons and grandsons; hence she is also called Dâtrî. She looks like a young girl She looks very lovely to her husband. Before the children, she appears like a very old ascetic woman. The worship of Saṣṭhi on the sixth day of the child-birth as well as her worship on the twenty-first day of the child-birth in the confinement room for the preservation of the new-born infant is essential and permanent. The rules of Saṣṭhi are observed, as shown above; in other respects, the rules are merely optional.

81-90. She appears in dream before children. She is the emblem of mercy, and, like a mother, she preserves children on land and water and in the sky. Mangal-Chaṇḍikâ is likewise one of the principal phases of Nature. She sprang out of her mouth. She is the principle of goodness at the time of creation and principle of anger at the time of destruction. Hence she is so called. On every tuesday, she is worshipped. The ladies worship her with five ingredients. She gives sons, grandsons, wealth, prosperity, fame, etc., and destroys pain, sorrow and poverty. When pleased, she yields the fulfilment of all desire to women. If displeased, this great goddess can destroy the whole world. She sprang out of the forehead of Durgâ in her war with S'umbha and Niśumbha. She is a moiety of Durgâ; and equal to her in valour and virtue. Her body vies with ten millions of suns in valour. She is the chief among all the faculties and is very powerful. She gives success to all

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and is a great adept. She is devoted to Krisṇa and equal to him in virtue and valour. This eternal goddess has become swarthy in appearance by the contemplation of Krisṇa.

91-100. By her mere breath, she can destroy the whole world. Fight with the demons for the preservation of the world is mere child's play to her. When propitiated, she yields the four-fold objects of human pursuit. She is always adored by Brahmâ and other gods, by the munis, Manus and men. The earth (Vasundharâ) is also a principal digit of Nature. She is the support of the world and the mother of crops. She is the mine of gems; she holds gems in her womb; she harbours oceans, the mine of gems. The creatures of the world and their rulers constantly adore her. She is the source of all livelihood and prosperity. Without her, the world is without a prop. O best of saints, now I am going to tell you about the other digits of Nature and their husbands. Swâhâ is the wife of Fire. She is adored everywhere. From any worshipper who does not utter her name, the gods are unable to accept the offerings of *ghee*. Dakṣiṇâ is the wife of Yagṇa. She is adored everywhere. All the rites of the world are ineffectual (or useless) without her. Swadhâ is the wife of the manes. She is always adored by the Manus, the munis and men. A gift out of deference to the manes (of the deceased ancestors) is ineffectual without her. Swasti is the wife of the Wind and is adored every-where. Without her, gifts and acceptance both are ineffectual.

101-110. Puṣṭi is the wife of Ganeśa and adored everywhere. People get emaciated without her. Tuṣṭi without whom every one remains discontented is the wife of Ananta. Sampatti, without whom people are poverty-stricken, is the wife of Îśana and is revered by gods and men. Dhriti the wife of Kapila, without whom people get impatient, is worshipped everywhere. Kṣamâ, the chaste, the mild, and adorable without whom people lose their temper or head, is the wife of Yama. Rati, the chaste, the presiding goddess of amorous pastime, is the wife of Kâma; without her kindness, people lose all their amusements. Ukti, the chaste, adored everywhere and dear to all, without whom a man becomes friendless, is the wife of Satya. The all-adorable Dayâ without whom people become cruel is the wife of Moha. Pratiṣṭhâ without whom a man is dead, though alive, is the wife of Puṇya or religious piety. Kîrti, honoured and adored throughout the world, is the wife of Sukarma; without her, people are defamed and turned into corpses, as it were.

111-120. The adorable Kriyâ is the wife of Udyoga; without her, the whole world is almost extinct. Lie, adored by the cunning, is the wife of irreligion; without her the world almost disappears. This Mithyâ, or the principle of mendacity or myth, is invisible in the Satya-yuga. In Tretâ, she is in a subtle or atomic state. Half her body is manifest in the Dwâpara and yet she lives in disguise. In Kali-yuga she prevails everywhere and, very haughtily with her brother hypocrisy, she frequents every house. S'ânti and Lajjâ are the wives of Su-S'îla; without them, the world would be infatuated. Gyâna has three wives, Buddhi, Medhâ and Smriti; without them, the world would be befooled. The graceful Mûrti without whom the world would be formless is the wife of Dharma. She is incarnate and the very personifaction of beauty in all places. Vested with form and grace she is adored everywhere.

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Nidrâ (sleep) the best of adepts is the wife of Kâl-âgni Rudra; by her influence, everyone gets exhausted in the night. *Evening, night* and *day*, these are the wives of Time; without their help, Brahmâ will not be able to create.

121-138. Greed has two wives, *viz.*, Hunger and Thirst, through whose influence, the world gets diffused and is always afflicted with care and anxiety. Teja has two wives, Prabhâ and Dâhikâ, without whose help Brahmâ is not able to create. Death is the daughter of Time; and Decrepitude is the favourite spouse of High Fever. Through their influence the world created by Brahmâ comes to an end. Prîti is the daughter of sleep; and Lassitude is the wife of Sukha (pleasure.) O son of Brahmâ, by the law of Providence, they all pervade the world. The wives of Vairâgya are S'rad-dhâ and Bhakti, through whose grace, the whole world may be redeemed. Aditi, Surabhi, Diti, Kadru, Vinatâ and Danu are the digits of Nature. They are expert in creation. Besides these, there are other digits of Nature. I am going to specify some of them. Rohiṇî, the wife of the Moon, Sangṇâ, the wife of the Sun, S'atarupâ, S'achî, Târâ, Arundhatî, Ahalyâ, Anusûyâ, Devâhûti, Prasûtî, the mother of Ambikâ, Menokâ, the intellectual daughter of the manes are digits of Nature. Lopâ-mudrâ, Âhûtî, Kuntî, the wives of Kuvera, Yama, Bali and Varuṇa and Damayanti, Yaśodâ, Devakî, (the chaste) Gândhârî, Draupadî, Sâvitrî (the wife of Satyavâna) the mother of Râdhâ, *i.e.* Kalâvatî, (the wife of Vriṣa-bhânu) Manjudarî, Kaitabhî, Kauśalyâ, Subhadrâ, Revatî, Satya-bhâmâ, Sîtâ, Kâlindî, Laksmaṇâ, Jâmva-vatî, Nâgnajitî and Mitra-vindâ and Rukmiṇî these are the different forms of the goddess of Fortune herself. Uṣâ, (the daughter of Bâna), the most virtuous Yojan-Sandhâyâ (the mother of Vyâsa), hed friend Chitra-lekhâ, Prabhâvatî, Mâyâ-vatî, Bhânu-matî, Rohiṇî (the mother of Balarâma), Reṇukâ (the mother of the spiritual guide), Durgâ (the sister of Kriṣṇa) and many others are the digits of Nature in India. The village goddesses are likewise her digits.

139-150. The women of the world are descended from her digits. Insult to women is indignity to Nature. Any one who adores a chaste Brâhmiṇ lady with gifts of ornaments and dress adores Nature. If a Brâhmiṇ virgin aged 8 years is adored with gifts of ornaments and dress, the said offerings are accepted by the goddess Nature herself. Good, bad and indifferent, all kinds of women are descended from Nature. Those who spiring from the virtuous principle of Nature are chaste and good. Those who spring from the active principle of Nature love enjoyment. They court pleasure and are prompted by selfishness to gain their objects. Lastly, those who spring from the principle of ignorance appertaining to the goddess Nature belong to an obscure rank or lineage. They are shrewish, unchaste, independent-minded and quarrelsome. The whores of the earth and heaven are the outcome of the ignorant principle of Nature and are also called prostitutes. I have said every thing with regard to Nature. Her digits are worshipped everywhere, particularly in the sacred land of India. Durgâ who ends misfortune was at first worshipped by king Suratha. Secondly Râma worshipped her with a view to destroy Râvaṇa. Ultimately, she was worshipped everywhere. The wife of Dakṣa first gave birth to her in order that she may slay the demons; afterwards, at the sacrifice, performed by Dakṣa, she was offended by the slanders of her husband and committed suicide. Then she was born out of the womb of the wife of Himâ-

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laya and eventually got S'iva or Pasupati, lit: the lord of beasts as her husband. Then she gave birth to Ganeśa (the image of Kriṣṇa) and Skanda, a digit of Viṣṇu.

151-160. First king Mangala worshipped Lakṣmî. Afterwards she was adored by the gods, saints and men. Sâvitrî was, at first worshipped by Bhakti and afterwards adored by all. Saraswatî was, at first, worshipped by Brahmâ and then by all. In the sphere of the Râsa, on the day of Kârtikî Purṇamâsî, Râdhâ was first worshipped by Kriṣṇa; and, afterwards, with flowers and frankincense, etc., she was worshipped by cowherds, milkmaids, children, cows, gods, Mâyâ (the principle of illusion), Brahmâ, gods, Manus, munis and others. In the sacred land of India, Suyagṇa, by the counsel of S'iva, first worshipped Râdhâ. Then the munis and gods, at the command of Kriṣṇa, reverentially worshipped her throughout the world with flowers and frankincense. Those who spring out of the digits of Nature are worshipped everywhere. The village goddesses are likewise worshipped in the villages. The auspicious character of the goddess Nature I described to you according to the esoteric Shastras and I related to you also her outstanding features. Now, what do you want to hear?

CHAPTER II.

1-4. Nârada said, "Lord, you narrated to me briefly the characters of the goddesses. Now describe them to me in detail for my edification, ignorant as I am. Why was that primordial Nature manifest at the time of creation? Why did she divide herself into five parts? Please describe in full the respective characters of those goddesses who sprang out of the digits of Nature vested with three properties. At first, relate to me their birth, then, their Dyhân (meditation), forms of worship prescribed for them, their hymns, amulets and their beneficient greatness and valour."

5-12. Nârâyaṇa said. As the Supreme Being, sky, time, and space are eternal, the Goloka is also eternal. The Vaikuṇṭha, a branch of the Goloka, is also eternal. Nature, the image of sleep, that always merges in the Supreme Being, is also eternal. As the faculty of consumption is associated with fire, as beauty is combined with the lotus and the Moon, so Nature is indissolubly connected with the Divine Spirit. As a goldsmith is unable to construct ear-ring without gold, as a potter is unable to construct a jar without mud, so God is unable to create the world without Nature. She is vested with absolute energy; and every one is energetic through her. *S'ak* means grandeur and *Ti* means valour. She who is the source of grandeur and valour is, therefore, S'akti. *Bhag* means prosperity, wealth and fame, the source of which all is Bhagwatî. She is vested with tho female organ, hence she is so called, and on this account the Supreme Lord is called Bhagwâna. The Supreme Being is self-willed (*i.e.*, He may do anything as He wills) by the exercise of His will. He at times takes a form and at other times He is formless.

13-22. The Yogis always adore that formless light. They call Him Brahma, Supreme Being, God., Fate, Omnisient Lord, the cause or the root of all objects, agent, a Being vested with all forms, or formless, the supporter of the Universe. The Vaiṣṇavas of subtle intellect do not admit this. They

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say, this light is impossible without a container of that light. Brahma is the central figure of that light, valorous, self-willed, vested with all forms and constituting the final cause. He is very graceful, lovely, enchanting, young, tranquil and supreme. His grace is like that of a new cloud. This dark, partly blue and partly green Being, is matchless in the skill which He displays in His amorous diversion, in the Râsa. His eyes resemble the autumnal lotuses blooming at noon. His teeth shame the pearls. His crest or the top of his head is decorated with the plumage of a peacock, His breast with jasmine-wreaths. His nose is very lovely. He is inclined to favour His votaries. He puts on a yellow garment bright like fire. He holds a flute in His hands and is decorated with gems. He is omnipotent, the support and master of all. He is the source of all prosperity, all-pervading, independent and beneficial in every respect. He is perfect and accomplished; the source and the cause of success.

23-29. The Vaiṣṇavas always adore this eternal Image thah prevents birth, death, decrepitude, sorrow and fear. The whole life of Brahmâ is equivalent to the period covered by the wink of his eye. Such a Being is Kriṣṇa, as the Vaiṣṇavas say. *Kris* means faith, and *na* means homage or service. He who gives both is, therefore, Kriṣṇa. *Kris* means all, and *na* means seed; the seed of all is, therefore, Kriṣṇa. Endless Brahmâs may be destroyed; but his virtues can never be destroyed. There is none so virtuous as Kriṣṇa. This Being, in the beginning, wanted to create. His offspring, Time, seeing the determination of the Eternal Being, was deputed to His aid. The self-willed Lord, thereupon, divided Himself voluntarily into two parts. His left side became a female; His right side was turned into Puruṣa, a male Being.

30-49. The most licentious and voluptuous Eternal Being beheld Nature, the outcome of His digit. He saw that she was graceful and lovely like Champaka. Her excellent buttocks shamed breast was the disk of the moon: her loins shamed the plantain. She was very handsome and lovely. Her breastwas lovely like the Bael. Her waist was slender. Her body was well-developed and delicate. Her nature was tranquil: and her aspect was smiling. She was clad in dress bright like fire. She was decorated with gems. With eyes like Chakora (the red-legged bartavelle), she was drinking the radiance of the face of Kriṣṇa graceful like ten millions of moons. Her forehead was marked with musk, below that, with sandal-paste and lower still with vermilion. Her crooked chignon was adorned with a wreath of jasmine and her breast with a garland of gems. Desirous to associate with her Lord, she acquired the charms of ten millions of moons. In gait she shamed the elephant, the wag-tail and the swan. At her very sight, the most witty Srî-Kriṣṇa, infatuated with passion, indulged in the amorous enjoyments afforded by her company in the sphere of the Râsa. The Eternal Lord enjoyed the pleasures of her society for a period equivalent to the longevity of Brahmâ and, then, being exhausted, at an auspicious moment, discharged semen into her womb. The nymph, also being exhausted by the labour of this grand sexual intercourse, began to breathe very hard. Out of the sweat which flowed copiously from her body in the form of a circle, the spherical universe was created. Her breath became the vital air of all living beings, and was the support of the world in the form of wind or air. From the left side of the Wind-god, a woman was born who was dear to him as his life. Five sons called Prâṇa, Apâna, Samâna, Udâna

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and Vyâna were born to the Wind-god and constitute the five vital airs or the animal life of mortals: Varuṇa is the presiding deity of the sweat or perspiration that came out of the body of Prakṛiti. From the left side of Varuṇa a woman named Vâruṇî was born and wedded to Varuṇa. Then Nature the energy of Kriṣṇa sustained in her womb the semen of the Lord for a hundred Manwantars. This goddess was dearer to Kriṣṇa than His life, His constant associate and the mistress of His heart which she used to frequent. In due time she laid an egg, bright like gold, which was, as it were, the main pillar or the corner-stone of the universe.

50-55. The goddess, when she saw the egg, was dejected a little in spirit and threw it into the spherical water. The Lord, when He saw her forsaking the egg, began to lament and cursed her in a manner appropriate to her act. He said, "O passionate and cruel nymph, inasmuch as you have forsaken your offspring, henceforth you shall be deprived of the bliss of a son; *i. e.*, you will never get a son; and other celestial nymphs who are the outcome of your digits shall likewise never get sons, though they shall enjoy perpetual youth. "Hardly had He said so, when, from the tip of His tongue came out a lovely white goddess clad in yellow dress, with a book and lute in her hands and ornamented with gems. She is the presiding deity of knowledge.

56-61. After a while, Nature, the wife of Kriṣṇa, was divided into two parts. The right side of Nature became Râdhâ; and the left side became Kamalâ. Kriṣṇa, at the same time, was divided into two parts or figures; the figure on His right side was vested with two hands; and the figure on His left side was vested with four hands. Kriṣṇa said to Saraswatî, "you should become the spouse of Nârâyaṇa. If Râdhâ is jealous of you, you will come to grief." So saying, He handed over Lakṣmî also to Nârâyaṇa with pleasure. Nârâyaṇa went to the Vaikuṇṭha with both his wives. Lakṣmî and Saraswatî, both the outcome of the digits of Râdhâ, are childless, as a result of the curse. From the body of Nârâyaṇa, came out his attendants with four hands each. They were equal to Nârâyaṇa in valour, age, grace and virtue. Many serving maids, equal to Lakṣmî, in every respect, likewise came out of her body.

62-72. From the pores of the skin of Kriṣṇa, likewise, came out many cow-herds, equal to one another in valour and age. From the body of Râdhâ came out countless cow-herdesses equal to her, in grace, virtue and the melody of her voice. They possessed ever-lasting beauty and were decorated with gems; but through the curse of Kriṣṇa, the defect of barrenness pursued them all. Thereafter, the Eternal Durgâ, the principle of the spell of Viṣṇu, came out of his body. She represents all energy and is the presiding deity of the intellect of Kriṣṇa. She is the primordial Nature and the final cause of other goddesses. She is the image of perfect light and vested with three attributes. Her grace was like that of heated gold and, in splendour, she vied with ten millions of suns. She had a smiling aspect, a cheerful appearance and a thousand hands. She is versed in all sciences and sustains many weapons. She has three eyes. She is clad in raiment pure like fire and decorated with gems. All the women of the world are the outcome of the digits of her digits. The whole world is bewildered by her spell. Herself a Vaiṣṇavâ, she gives to people faith in Kriṣṇa.

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73-79. She gives redemption to those who desire it. In Heaven, she is the celestial goddess of fortune; in every household, she is the household goddess of fortune. To the devotees, she is the very embodiment of devotion. She represents the fortune of kings, the heat of the fire, the glory of the sun and the grace of the lotus and the moon. She represents the energy of Kriṣṇa. She endows the soul with power and vests the world with might. The world is a vast mass of inertia without her. She is the seed of the tree of life. O Nârada, she typifies the equilibrium of bodies, intellect, the fruit of action, hunger, thirst, esteem, lassitude, forgiveness, perserverence, tranquillity, modesty, contentment, development, grace, etc. She stood, facing the Lord; and the Lord placed her on a throne of gem.

80-90. O saint, in the meantime, from the abdomen of Kriṣṇa, came out the four faced Brahmâ with his wife. He is graceful in appearance, holds a water-pot in his hand, is an anchorite and the best of philosophers. Beaming with celestial light, he began to adore the Lord with four mouths. The nymph that emerged along with Brahmâ had the grace of a hundred moons. She was clad in a raiment pure like fire and was decorated with gems. She also cheerfully, along with her husband, began to adore Kriṣṇa seated on a throne of gem. In the meantime, Kriṣṇa was split into two parts: the left side was turned into S'iva; and the right side into the husband of Râdhâ. S'iva or Hara was white like crystal and had the glory of ten millions of suns. He held a trident and an axe in his hand. He was clad in tiger-hide. His head was covered with knots of hair bright like heated gold with a slight tinge of crimson. His body was covered with ashes. He was constantly smiling and held the moon on his forehead. He was naked and surrounded by snakes. His throat was blue. His right hand held a pure garland of gems. With five mouths he was constantly adoring the name of the Eternal Being, Kriṣṇa. S'ankara, having adored Kriṣṇa, the final cause, the ultimate good and the extirminator of life, death, decrepitude, disease, fear and sorrow acquired the name of the conqueror of death. He sat down on a throne of gem in front of Hari.

CHAPTER III.

1-10. Nârâyaṇa said, "Thereupon, the egg laid by Râdhâ after having lingered in the water for a period equal to the longevity assigned to Brahmâ was, in course of time, thatched: or it split into two parts. The offspring of that egg, a child effulgent like ten millions of suns, not being able to suck his mother, began to lament loudly through pressure of hunger. Forsaken by his parents, he lay helpless in the waters. Behold! The lord of the Universe was, this day, reduced to the condition of an orphan, looking up towards the vacant space! He is denser than the densest object and his name is Mahâ Virâta. As the atom is subtler than anything, so this Being was denser than the densest objects. In valour, he is equal to the sixteenth part of Kriṣṇa. He is the shelter of countless worlds, the primeval Mahâ-Viṣṇu. He holds a universe on each of the pores of his skin. Kriṣṇa Himself cannot count the said worlds. Similarly, the numbers of Brahmâs, Viṣṇus and S'ivas cannot be ascertained. In every world, there are a Brahmâ, Viṣṇu and Maheśa. The

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world from the Pâtâla to the Brahmâ-loka is called Brahmâṇḍa; above it and separate from it, is the Vaikuṇṭha which is real and eternal like Nârâyaṇa. Fifty krores of Yojans above the Vaikuṇṭha, is the Goloka which is everlasting and real like Kriṣṇa.

11-19. The earth contains seven islands, seven oceans, forty-nine peninsulas and countless woods and mountains. Above the earth, are the Brahmâ-loka and the seven Swarga-lokas. Below the earth, is Pâtâl. All these constitute the Brahmâṇḍa. The earth, is surmounted by the Bhûr-loka, above that by the Bhuvar-loka, above that by the Swar-loka, above that by the Mahar-loka, above that by the Jama-loka, Taṛa-loka, Satya-loka and above all these, by the bright, golden Brahmâ-loka. O Nârada, these are all artificial. They will be destroyed when the world is destroyed. These worlds are transcient like bubbles of water; but the Goloka and the Vaikuṇṭha are permanent and real. Child, the Virâta has a Brahmâṇḍa on each of the pores of his skin. Even Kriṣṇa cannot count these worlds. In each of these worlds, there are a Brahmâ, a Viṣṇu, a S'iva, millions of gods, regents of quarters, stars and planets. On earth, there are four castes, Brâhmiṇs etc: in the Pâtâla there are snakes and moveable and immoveable, animate and inanimate objects.

20-28. In course of time, this Virâta first cast his eyes upwards, and then looked inside the egg. He found that none was there and everything was void. Oppressed by hunger, he became anxious and cried again and again. Afterwards, having acquired a little sense or discretion, he began to contemplate Kriṣṇa, the Supreme Being. After a while, Kriṣṇa with two hands, dark-blue in appearance like a new cloud, clad in yellow dress, of a cheerful mien, and compassionate to his votaries, manifested himself to him. The boy laughed loudly at the sight of his father. Lord Kriṣṇa was pleased to see him and gave him a boon suited to the occasion saying: "(Child, be wise like me and exempt from hunger and thirst; and until the day of the final dissolution, you shall be the prop of endless worlds. You shall be free from emotion and passions; and you shall grant boons to others. Decrepitude, death, disease, sorrow and pain shall not be able to subdue you." So saying, Kriṣṇa muttered into the ears of the boy, first the Vedas, and then, thrice the mantras prescribed by the esoteric science consisting of sixteen letters. Then he said: "Oṃ Kriṣṇây swâhâ," an auspicious mantra. Then he gave him another mantra calculated to remove all obstacles and calamities. Now I am going to tell you what diet the Supreme Lord prescribed for him.

29-30. Of the offerings presented to Viṣṇu in the three worlds, Viṣṇu addicted to enjoyments accepts only a fifteenth or a sixteenth part; but the dispassionate Lord Kriṣṇa, void of attributes, stands in need of no such offerings.

31-40. A god accepts the peculiar offerings presented to him by his votary; but the glance of Laksmî immediately restores them to their former condition. Kriṣṇa having given him the mantras and the boon asked Virâta if he required anything else. The toothless boy replied in a suitable manner thus: "Be it for a short or long time, so long as I live, may my faith in Thee remain unshaken. Grant me this boon, lord. He who is devoid of faith in Thee is a fool; and his animate body is a mere corpse. All his adorations, devotions, rites, fastings, pilgrimages and acts of virtue are useless. The life of

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this fool is ineffectual. For he slights the eternal spirit through whom he subsists. So long as this spirit pervades the body, it (the body) is energetic. But when the spirit disappears, all the other faculties follow suit. Therefore no faculty is distinct from the soul. O blessed Being, thou art the soul of the universe and distinct from Nature. Thou art eternal, self-willed; and thou art the primordial light." O saint Nârada, Kriṣṇa thereupon gently replied thus:

41-47. "Child, you shall remain fixed (unshaken) like me till Eternity. Brahmâs, countless, may be destroyed; but you shall never perish: through my digits, you will wield the form of Virâta and sustain a world on each of the pores of your skin. Brahmâ will come out of your abdomen; and from the forehead of Brahmâ eleven Rudras will come out for the maintenence of creation. One of them named Kâlâgni-Rudra will be the destroyer of the world; and the sensual Viṣṇu, through the lowest of his digits, will descend to the earth as the preserver of the world. I grant you the following boon, viz, that you will also be able to observe by meditation my lovely image as well as the form of your mother that dwelleth in my heart. I am going now; farewell" So Saying Kriṣṇa disappeared; and, proceeding to Heaven, he addressed Brahmâ and S'iva thus:

48-57. "Brahmâ, my child, I command you to take your genesis from the abdomen of Virâta in order to create small worlds on the pores of his skin. Child Mahâdeva, I likewise command you to spring through your digits from the forehead of Brahmâ for the distruction of the world. I command you personally to absorb yourself in devotion." The benefactor S'iva and Brahmâ, having heard this, bowed to him low, penetrated the huge mass of waters spherical like the universe and entered into the pores of the skin of the great Virâta. Virâta and his digits were gradually reduced in size. The dark-blue Being, (Hari), the smiling image of the world, youthful, and clad in aellow garment, in the meantime, reposed in the bed of the ocean. Brahmâ then manifested himself in the lotus of his navel. This self-existent Brahmâ, though he wandered in the midst of the stalk of the lotus for millions of Yugas, could not determine its limit; and thereupon the paternal grand-father felt rather anxious. He then went back to his own place and adored the lotus-feet of Hari; and, in a moment, having acquired celestial vision, he beheld that Hari, had assumed a diminutive form. Brahmâ then adored Kriṣṇa, the lord of the Goloka, the owner of cow-herds and, male and female, who wields a world on each of the pores of his skin and obtained a boon from him, by virtue of which, he was able to take part in creation.

58-62. Thereafter, Brahmâ begat Sanaka and other sons, the offsprings of his mind. From the left side of the small Virâta, the four-handed Viṣṇu, the resident of Sweta-dwîpa, came into existence and undertook to preserve the world. Brahmâ created the heaven, the earth, the Pâtâla, all moveable and immoveable, animate and inanimate objects fixed in the navel of Virâta. In each of the pores of his skin he created a universe. In every universe, there are a small Virâta, Brahmâ, Viṣṇu, S'iva etc. My son, I just narrated to you the virtues of Kriṣṇa likely to give happiness and redemption. Now, what do you want to hear?"

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CHAPTER IV.

1-3. Nârada said, "By your grace, I have heard an extraordinary narrative, as sweet as nectar. Now tell me in detail the form of worship appropriate to each of the goddesses of Nature. Lord Nârâyaṇa, please tell me by whom they were adored or eulogised by hymns? Please describe to me their amulets, hymns, mantras, powers and exact characters. Whom did any of them grace with boon? All this kindly narrate to me in detail."

4-12. Nârâyaṇa answered: "There are five forms of Nature, *viz.*, Durgâ, Râdhâ, Lakṣmî, Saraswatî and Sâvitrî in connexion with the matter relating to creation. Their worship is celebrated throughout the world. Their might is extraordinary; they are all good, their character is sweet like nectar. Those who have sprung from the digits of Nature likewise possess a beneficient nature. This subject I am going to describe to you. Please hear me with wrapt attention. The characters of Kâlî, Vasundharâ, Gangâ, Saṣṭhî, Mangal-chandikâ, Tulsî, Manasâ, Nidrâ, Swâhâ, Swadhâ and Dakṣiṇâ are delightful and sanctifying. I am also going to tell you the fruits of action which a creature reaps, as influenced by the law of causation. I shall subsequently tell you about the characters of Râdhâ and Durgâ which are very grand and liberal. The summary of their characters, I am first going to give you. First, Kriṣṇa established the worship of Saraswatî by whose grace an ignorant man becomes learned. At the outset, she came out of the mouth of Kriṣṇa and, excited by lust, amorously went to Kriṣṇa. Lord Kriṣṇa knew her heart and addressed her with words that were likely to do good and that were fraught with good consequences.

13-24. Kriṣṇa said, "O chaste nymph, please to wed the four-handed Nârâyaṇa who is but a part of myself. He is youthful, lovely, vested with all attributes and equal to me in every respect. He fulfils the wishes of women and is graceful like ten millions of Cupids. In the skill of his amorous enjoyments, he puts the Deity even to shame. My love, you want to accept me for your husband, it is true. But by my side Râdhâ is stronger than you; and no good can, therefore, accrue to you. The stronger can protect the weaker party. But one devoid of might himself cannot rule others. As the lord of the universe, I can rule every one, but I cannot rule Râdhâ; for Râdhâ is equal to me in valour, grace, virtue and everything. Râdhâ is the presiding goddess of my life. Who can sacrifice his life? Who is dearer than one's life? O good nymph, go to the Vaikuṇṭha; welfare will attend your path there, accept that god for your husband and pass your days in happiness. The goddess Lakṣmî is exempt from lust, fear, anger, avarice, jealousy and other passions. She is equal to you in bodily grace and mental qualities. Make friends with her and pass your days in peace. Your husband, Viṣṇu, will esteem you both equally. O my love, in every world, in the month of Mâgha, on the lunar day of the Sukla-Panchamî and on the day when a man just begins to acquire knowledge, you will be worshipped at every Kalpa with sixteen ingredients very reverentially by men, Gandarvas, munis, gods, adepts, Yogis, Nâgas, manus and people desiring redemption.

25-35. The saints who have subdued their passions will duly worship you by Dhyân (meditation of your figure) and with hymns, on jars and

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books according to the method prescribed by Kânwa-S'âkha and hold with the right hand your amulet after adoring you with fragrant articles, sandal-paste and golden bells. O adorable nymph, the Pandits will read your hymn." So saying, Krisna worshipped her. Afterwards she was worshipped successively by Brahmâ, Visnu, S'iva, Ananta, Dharma, the saints, Sanaka and other sons of Brahmâ, the gods, the Manus, kings and men. Thus the eternal Saraswatî was worshipped by all." Nârada said, "O adept in the Vedas, I want to know everything about her worship, hymn, Dhyân, amulet, the offerings presented to her, including flower, sandal-paste etc. My curiosity is excited. Please narrate to me this interesting subject." Nârâyana said, 'I am going to describe to you the form of her worship as prescribed by Kânwa-S'âkha. On the 5th day of the bright half of the lunar month of Mâgha and on the day of the commencement of knowledge, with a pure heart and with self-restraint, you should bathe and perform the necessary rites. Then, reverentially you should fix or establish the earthen jar, the emblem of the deity. On that jar, you should first worship with offerings the six deities, *viz.*, Ganesa, the Sun, the Fire, Visnu, S'iva; and afterwards the tutelary deities.

36-43. By Dhyân or abstract meditation (rather mental representation of the figures of a deity) a Pandit should invoke the goddess on the jar and then worship her with sixteen ingredients. The prescribed offerings, as I read in the Vedas, I am just going to tell you. Butter, curd, condensed milk, fried rice, sesamum ball of sweetmeat, sugar-cane, boiled white molasses, honey, sugar, conical cakes made with ground rice, *ghee*, salted vegetables, rice boiled with *ghee*, cakes of wheat or barley boiled with *ghee*, baked cake of ripe plantains, rice mixed with milk and sugar, excellent sweetmeat, cocoanut, cocoanut-water, the fruit of Vakula (mimusops elengi) radish, ginger, ripe plantain fruits, plums, ripe white delicious fruits of the season, fragrant white flowers and sandal, new white garlands and ornaments; these are the offerings prescribed by the Vedas.

44-51. O blessed Nârada, I am now going to tell you, as I beheld Saraswatî in Dhyân, the goddess who is eulogised by the Vedas, whose account is so pleasing to the ears and who is instrumental in removing all doubts from the mind. "She is white in appearance, lovely and smiling. She has the grace of ten millions of moons. She is clothed in dress pure and bright like fire and adorned with excellent jewels. She is adored by the Manus, munis and men and I adore her reverentially." The savants having adored her thus should present to her offerings by uttering the fundamental mantra and, after having read her ode or hymn, should wield her amulet and bow to her. He whose tutelary deity is this goddess should always perform this rite. On the day one begins to learn and on the 5th day of the bright half of the month Mâgh she should be worshipped. Now I am going to tell you the mantra of sixteen letters prescribed to her worshippers. The fundamental mantra is that mantra with which the Guru first imparted instruction to his pupil. "Swâhâ the wife of Fire to Saraswatî" "Swâhâ to Laksmî." "Swâhâ to Mâyâ" these fundamental mantras are like the Kalpa tree.

52-57. First the merciful Nârâyana gave it to Vâlmîki on the coast of the Ganges. Bhrigu, at the Puskara, gave it on the dark night (Amâvasya)

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to S'ukra; and Mârîcha, on the night of the full moon, gave it to Vrihaspati. Brahmâ gave it at the hermitage of plums (Badri Kasram) to Bhrigu. Jagatkâru, near the ocean of Kṣiroda, gave it to Aśtika. Vibhâṇḍaka gave it on the top of themountain, to Riṣya-S'ṛinga. S'iva gave it to Kaṇâda and Gautama. The Sun gave it to Yâgṅa-Valka and Kâtyâ-yana. Ananta gave it, to Pâṇini, Bharadwâja and Sakaṭâyana. To the last named, he gave at the Pâtâla (the world below the earth) at the assembly of Bali. The utterance of this mantra, four lakhs of times, gives success to the worshipper. One who attains success equals Vrihaspati in every respect.

58-60. I am now going to tell you about the amulet which is the chief among amulets, which is the conqueror of the world; which was given by Brahmâ to Bhrigu. Bhrigu said. 'O Brahmâ, you are expert in the Vedas and possess the knowledge of Brahma. You are omniscient, father of all persons and adored by all beings. Please describe to me the amulet called the conqueror of the world relating to the worship of Saraswatî.

61-71. Brahmâ replied, "Child Bhrigu, this amulet which fulfils all wishes, which is adored by the S'rutis and prescribed by the Vedas, I am going to tell you. In the Goloka, the lord of the sphere, Kriṣṇa, spoke of this amulet. It is very secret, efficacious like the Kalpa-tree and full of extraordinary mantras, not heard of before. By the use and perusal of this amulet, Vrihaspati has been celebrated as a wise saint; S'ukra has been adored by the gods; Vâlmîki has become a poet and orator; Manu has been revered; Kaṇâda, Gautama, Pâṇini, etc. have become the authors of several books. Vyâsa has written the Purâṇas and the auxiliary branches of the Vedas; Vâśiṣṭha, Parâśara, Yâgna-Valka etc. wrote many books. Riṣya-S'ṛinga, Bharadwâja, Astika, Devala, and Jâvâli are receiving worship and adoration every-where. O best of saints, the Riṣi of this amulet is Prajâpati, Kriṣṇa, the Lord of the Râsa, is the god, Vrihatî is its metre, the attaiment of all science and the achievement of all desire constitute its object and aim.

72-84. Oṃ Hrîṃ Sarâsatayai Swâhâ, this mantra may preserve my head; S'rîṃ Vâgdevatâi Swâhâ this may preserve my forehead; Oṃ Sarasatyai Swâhâ may this mantra preserve my ears. Oṃ S'rîṃ Hrîṃ Bhâratyai Swâhâ; may this preserve both my eyes. Aiṃ Hrîṃ Vâg-vâdinyai Swâhâ, may this mantra always preserve both my nostrils. Hrîṃ Vidyâdhisthâtri Devatâi Swâhâ, may this mantra always preserve my lips. Oṃ Hrîṃ S'rîṃ Brâhmyai Swâhâ; may this mantra preserve the row of my teeth Aiṃ may this mantra of one letter preserve my throat; Oṃ Hrîṃ Hrîṃ; may the deity of this mantra preserve my neck. S'rîṃ may the deity of this mantra preserve my shoulders; S'rîṃ Vidyâdhisthâtri-devyâi Swâhâ, may this mantra ever preserve my breast; Oṃ Hrîṃ Vidyâ-Swarupâi Swâhâ, may this mantra preserve my abdomen; Oṃ Hrîṃ Hrîṃ Vâṇyâi Swâhâ, may this mantra ever preserve my back. Oṃ Sarva-varṇâtmikâi Swâhâ, may this mantra preserve both my feet; Oṃ Vâgâdhiṣthâtri-devyâi Swâhâ, may this mantra preserve all the parts of my body. Oṃ Sarva Kaṇtha-Vâsinyâi Swâhâ, may this mantra preserve my east side. Oṃ Hrîṃ Jihvâgrâ-vâsinyai Swâhâ, may this mantra

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preserve my south east side. Oṃ, Aiṃ, Hrîṃ, S'rîṃ Saraswatyai budh-jananyai, may the king of mantras preserve me on the south side. Oṃ Hrîṃ, S'rîṃ, may this mantra of three letters preserve me on the south-west side; Kavi Jihvâgra-vâsinyai Swâhâ, may this mantra preserve the west side; Oṃ Sadâmbikâi Swâhâ, may this mantra preserve me on the south-west side; Gadya-Padya-Vâsinyai Swâhâ, may this mantra always preserve me on the north side. Oṃ S'arva-Sâstra-Vâsinyai Swâhâ, may this mantra preserve me on the north-east side; Oṃ Hrîṃ Sarva-Pûjitâi Swâhâ, may this mantra preserve my upper region; Oṃ Hrîṃ Pustaka Vâsinyai Swâhâ. may this mantra always preserve my lower region, Oṃ Grantha-Vîja-rupâyai Swâhâ, may the goddess, the seed of all learning, preserve me.

85-90. O learned saint, I just described to you the amulet called the conqueror of the world, which contains all mystic formulæ. This amulet I heard at Gandha-mâdana from Dharma. Out of affection, I told you this. You should not reveal it to others. A wise man should first worship his Guru properly with sandal-paste, cloth, jewels, etc. Then after having fallen prostrate on the ground before his Guru, he should hold this amulet. Utterance of this amulet, five laks of times, will bring success. A man who attains accomplishment in respect of this amulet will be wise like Vrihaspati. By the grace of this amulet, he will be a great poet, an orator and the conqueror of the world. Thus I related to you the hymn, amulet, adoration, worship, meditation (Dhyân) of Saraswati, as narrated by Kâṇwa -S'akha.

CHAPTER V.

1-5. Nârâyaṇa said, 'I am now going to tell you the hymn by which the great Muni Yâgṇa-valka, in days of yore, adored the goddess of knowledge; the hymn by which all objects could be accomplished or gained. This saint, cursed by his Guru, lost all his knowledge and went to the Sun, the asylum of virtue. By profound meditation he was able to obtain a vision of the Sun-god; and as soon as he saw him, he adored the Sun and in great distress wept bitterly. The god was propitiated and lectured him on the Vedas and the Vedângas (auxiliary branches.) He then said, 'O Muni, in order to regain your memory, you ought reverentially to worship the goddess of learning." So saying, he disappeared. The saint bathed; and then with a modest inclination of his head he reverentially worshipped Saraswatî thus:

6-13. 'O mother of the world, by the curse of my Guru, I have been deprived of my valour, memory and knowledge. I have been plunged into the sea of grief; look compassionately at me. O goddess of knowledge, give me wisdom, memory, fame, poetical faculties, the power to teach my pupils, the gift of authors, the genius of orators and public speakers and the excellent power of debate or discussion. By the ill grace of Providence I have lost all the above faculties. Mother, be graciously pleased to revive them. As the gods re-create a thing which has been burnt to ashes, so kindly rekindle the faculties which have become extinct in me. I bow to the goddess of knowledge who is the image of Brahma, who is all light, who is eternal, and who presides over knowledge; the goddess, without whose grace, the universe, though animate, becomes inanimate; who presides over wisdom; the goddess without whose

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kindness, the world is struck dumb and seized with a spirit of madness. I bow to the goddess who has the grace of jasmine, refreshing sandal, the moon, the white water-lily and the lotus, and who presides over colour.

14-20. I bow to the goddess who resides in dots and strokes, without whose help calculation is impossible; who is the image of time and number, who is the symbol and presiding deity of commentary, who solves all doubts, who represents memory, knowledge, intellect, imagination and genius. Once upon a time Sanat-Kumâra referred to Brahmâ a point of knowledge or wisdom. Brahmâ, without being able to arrive at a solution, was reduced to the condition of inertia. At that time, Kriṣṇa went to Brahmâ and requested him to adore Vâṇî constantly. Brahmâ complied and by her grace solved the problem.

21-29. On another occasion, Vasundharâ referred to Ananta a point of wisdom. Ananta was puzzled and could not solve anything. At the instance of Kasyapa, he adored the goddess of knowledge who dispelled his doubt by a clear solution of the problem. Similarly, Vâlmîki being queried by Vyâsa about the system of the Purâṇas kept quiet for a while. But, O mother, by your boon he solved the problem. Afterwards Vyâsa, the product of the digits of Kriṣṇa, when he heard of the admirable solution of the system of the Purâṇas acquired pure wisdom calculated to dispel calamity. Then he adored you for a hundered years at the Puṣkara. Vyâsa, thereupon, by your boon became the best of poets and wrote the divisions of the Vedas and the Purâṇas. Once Gaurî asked S'iva with reference to the subject concerning the mysteries of creation. He remembered you and answered the intricate question put to him. When Indra asked Vrihaspati a question about the science of words, or language, he was unable to answer it and for a celestial thousand years absorbed himself in your meditation at the Puṣkara. After that he obtained a boon and for a thousand celestial years he explained the meaning of words in detail to Indra.

30 36. O goddess, the saints who study on their own account and who also teach their pupils, first contemplate your image and then devote themselves to the above task. You are adored and worshipped by the munis, Manus, men, gods, demons, Brahmâ, Viṣṇu Maheśa etc. The gods vested with a hundred mouths, five mouths and four mouths respectively have worshipped you in a state of stupor or insensibility. How is it possible for me, a human being, to adore you? So saying the Muni reverentially bowed low and wept bitterly. At that time, the effulgent Saraswatî, in an invisible condition, blessed him with these words, "You will be the best of poets." So saying, she went to the Vaikuṇṭha. Whoever with a devoted mind reads the hymn composed by the above saint becomes an orator, a poet, and a sage like Vrihaspati. An idiot and a profoundly ignorant man by the perusal of the hymn will be placed in the category of poets, saints and intelligent men.

CHAPTER VI.

1-12. Nârâyaṇa said, 'O Muni, in the Vaikuṇṭha Saraswatî had a quarrel with Gangâ, and being cursed by the latter, descended to India in the form

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of a river. She (Saraswatî) is sanctifying and holy and is adored for ever by the virtuous. She is the symbol of holy pilgrimage. She is the support of the virtuous, the index of devotion and, just like fire, incomparably adapted to consume the heaps of sins accumulated by mankind. Whoever knowingly dies on the coast of the sacred waters of the Saraswatî goes to the Vaikuṇṭha and dwells there for ever. In India, sinners, by ablutions in her sacred waters, get relieved from sins and dwell in the Viṣṇu-loka till eternity. On the lunar day of Chaturdasî, Pûrṇimâ, Akṣayâ-tithi, Dakṣiṇâyana, Vetîpât-Yoga, eclipse or any other sacred day, if any one, accidentally or reverentially, incidentally bathes in her waters, he certainly goes to the Vaikuṇṭha and attains the form of Hari. If any profoundly ignorant man recites the mantras of Saraswatî, he developes into the best of poets. If any one shaves his head on the brink of this river and then bathes in the water, he will never be born again after his death. I told you the delightful and essential virtues of this goddess. What more do you want?" Nârada to remove his own doubts thus replied :—How did Saraswatî, by the curse of Gangâ, assume the form of a sanctifying stream, through the medium of her sixteenth part? My curiosity is very much excited on this point. I do not get ample satisfaction with this narrative which is as sweet as nectar. Who, indeed, can be easily satisfied with the attainment of good things? Why did the virtuous, sanctifying, generous Gangâ curse the adorable Saraswatî? And what was the cause of the quarrel betwene these two powerful deities?"

13-21. Nârâyaṇa said 'O Nârada, I am going to tell you the old story the recollection of which removes all sins. Lakṣmî, Saraswatî and Gangâ are the three wives of Hari. Enamoured of him, they always dwell by his side constantly. Once upon a time, Gangâ, excited with lust, cast amorous glances at the Lord. Hari also returned the glance and cheerfully smiled a little. Though Lakṣmî condoned this act, it was intolerable to Saraswatî. The virtuous, smiling Lakṣmî tried to console her; but the enraged Saraswatî was not appeased thereby. In a moment, her eyes and face became red with anger; and her lips and body began to shiver. She thus addressed Gangâ and Hari :—

22-30. "A husband, if he is virtuous and pious, treats all his wives with impartiality. But the reverse is the case, if he is a hypocrite. O Lord, holder of the mace, you love Gangâ and Lakṣmî more than you love me. Nay, you love me not in the least. Hence Lakṣmî condoned your lustful act. I am unlucky. I need not sustain my life any more. A woman not loved by her husband need not live. The savants who call you the universal Lord and the image of virtue are really fools. They do not know the Vedas or your nature." Nârâyaṇa, realising the fact that she was in a rage, hastily left the assembly. Then Gangâ was also blinded with fury and fearlessly and rudely rebuked Saraswatî thus :— "O licentious creature, art thou proud of the fact that thy husband loves thee? Or dost thou reveal this fact to the assembly? O thou nymph, beloved of thy husband, I shall crush thy pride before Hari himself and see what he can do.

31-52. Thereupon Saraswatî was about to seize her by the hair when Lakṣmî intervened and prevented them both. But Saraswatî was incensed against Lakṣmî and cursed her thus: "Inasmuch as you see the perverse

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condition of Gangâ and yet maintain a studious silence like a tree and a river, you shall unquestionably assume the form of a tree and a river." Lakṣmî, upon this, did not curse Saraswatî in return; but she gently held her by the hand and kept quiet, at the assembly, in great mental distress. When the lotus-eyed Gangâ witnessed the hot temper of Saraswatî, then with a face flushed with anger she addressed Lakṣmî thus:—Let go the hand of this hot-tempered, shrewish and quarrelsome Saraswatî. This presiding deity of words or language can do me no injury. Let her fight with me to the utmost of her power. She wants to display to the world her might and valour. O chaste Kamalâ, let people know our respective strengths." So saying, Gangâ cursed Saraswatî thus: "As Saraswatî has cursed Kamalâ, she herself shall turn into a river, descend to the earth and by frequenting the resort or rendezvous of sinners will partake of their sins.' Saraswatî then cursed the Ganges in return, "You will also descend into the earth and bear the burden of sins committed by mortals." At that moment, the four-handed Nârâyaṇa arrived there with his retinue, held Saraswatî by the hand and putced it on his breast. The Omniscient Lord conseted her with words full of wisdom: every one was afflicted with the history of the quarrel and the curse; and the Lord addressed his wives thus, using words suited to the occasion: 'My good Lakṣmî, you through your digits will manifest yourself as the daughter of Dharma-Dhwaja in the world below, without being born out of the womb of any woman. By an irony of fate, there you will be turned into a tree or rather a plant. S'ankha-Chûḍa, who will spring out of my digits, will marry you first; and then you will become *my* wife. In India, you will be celebrated by the name of the all-sanctifying Tulsî. O goddess of excellent mien, by the curse of Saraswatî, assume the form of a river and, bearing the name of Padmâvatî, descend to India at once. O Ganges, you, too, affected by her curse, will subsequently go to India through your digits; and the touch of your holy and sanctifying water will consume the sins committed by mortals. Bhagiratha, by austere devotions, will be able to cause you to descend to the earth; hence you will be known as Bhâgirathî. My dear goddess, by my command, descend to the world and there dwell for some time as the wife of the ocean and also as the spouse of Bhagirath (both of whom are descended from my digits.)

53-60. O unforbearing Saraswatî, by the curse of Gangâ, you, too, *through your digits*, must go to India and reap the consequences of your quarrel with your co-wives. But *personally*, you should go to Brahmâ and become his wife. Let Gangâ also personally go to S'iva. Lakṣmî, you had better remain here *in person*; (*i.e.* your digits, by reason of the curse, will descend to the earth; but you will remain here personally); for you are tranquil in disposition, free from passion, devoted to me, chaste, good-natured, blessed in every respect, and pious. The women of the world who are descended from you are peace-ful in disposition and good-natured. Three wives, three houses, three servants and three friends are always ominous and proscribed by the Vedas. The life of a hen-pecked husband is useless or ineffectual; the evil attends him at every step. The house of the husband of a shrew or an unchaste woman is worse than the jungles. Dwelling, water and fruits are obtainable in the forest but not in a house controlled by the petti-coat government of a

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shrew. Life in fire or in the proximity of the beasts of prey is preferable to the company of a wicked, troublesome woman.

61-71. 'O handsome nymph, the pangs caused by disease, poison or death may be tolerated ; but not the pain caused to the mind by the foul tongue of a woman. The life of a man subdued by a woman is useless. In this world, he is blamed everywhere ; and, in the next world, he goes to hell. A man without fame and celebrity is dead, though ostensibly alive. Many wives of the same husband should not live together. A man is not happy even with one wife. What to talk of many wives ? Gangâ and Saraswatî, you had better go to S'iva and Brahmâ respectively. But the good and mild Kamalâ should remain with me. The husband of a submissive, good-natured and chaste woman enjoys Heaven in this world and attains virtue and redemption in the next world. Such an individual is also holy and happy and enjoys a state of freedom or redemption. The husband of a shrew, on the other hand, is profane and really dead, though ostensibly alive." O Nârada, at these words, Gangâ, Lakṣmî and Saraswatî embraced one another and began to weep very loudly, Fearful of the future and quivering with sorrow and fear, with tears in their eyes, they addressed Nârâyaṇa by turns.—Saraswatî said, 'Lord, I am of a wicked disposition ; quit me, therefore, for ever. How can a woman live, forsaken by her husband ? I shall go to India and there quit my body throughdevotions. For a person who attains the pinnacle of glory is sure to fall."

72-82. Gangâ said, "Lord, why do you abandon me ? I shall commit suicide, in which case you will surely participate in the sin of killing an innocent person. He who forsakes an innocent wife suffers torments of hell for ever. You are the eternal Lord and yet you will reap the fruits of your actions." Lakṣmî said, 'Lord, you are all virtue ; your anger does not become you. Show mercy to your wives ; for a good husband should be forgiving. How long shall I remain on earth ? When shall I see your lotus feet again ? The sins of mortals bathing in my waters will pollute me. How shall I be relieved of this contamination ? How shall I be able to come to you again ? O imperishable lord, in the form of Tulṣî or the daughter of Dharma-Dhwaja, at what time I shall be able to enjoy the sight of your face again ? O merciful lord, I shall be the presiding deity of the holy basil plant ; but when will you relieve me from the curse ? When will Gangâ and Lakṣmî be respectively relieved from their sins and the consequences of the curse that will overtake them ? You have asked them to go to S'iva and Brahmâ respectively. But kindly excuse them : do not impose upon them this cammand." So saying, she fell prostrate before him on the ground and encircling his feet with her hair wept very loudly." The compassionate Lord embraced Lakṣmî and smiling cheerfully addressed her thus :

83-95. "O goddess, I shall carry out your orders ; but at the same time, I shall see that my orders are not rendered ineffectual. I tell you the remedy. Please listen. Let Saraswatî through digits only descend to the earth ; and through other digits let her go to Brahmâ ; but personally let her remain with me. Gangâ, led by Bhagiratha, shall go to India through her digits to consecrate the three worlds. But personally she will remain with

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me. There, though holy herself naturally, she will be consecrated all the more by attaining the precious head of S'iva. O Kamalâ, by the digit of your digits, you will attain the form of the river Padmâvatî as well as of Tulsî in India. After 5,000 years of Kali, you will be released from your curse and come back to me. O Padmâ, to all living beings, you are the source of prosperity as well as of adversity. Without a taste of calamity, no one esteems virtue. By the dip and ablution of my worshippers in your water, you will be relieved from the heaps of sins cast into you by wicked mortals. O beauty, countless sacred rivers of the world are consecrated by the touch and sight of my worshippers who, with a view to purify the world, roam here and there. The places where they sojourn and wash their feet are turned into so many shrines and grand resorts for pilgrimage. By their touch, the murderers of women, cows and Brâhmiṇs, the evil-doers and even those who ravish their preceptors' wives are redeemed in their life-time.

96-105. The atheists, murderers, those who do not observe Ekâdasî and Sandhyâ, those who subsist upon sword and ink, Brâhmiṇs who beg alms from the S'ûdras, those who carry bullocks, the traitors, the murderers of friends, the perjurers, the robbers of deposited wealth, the debtors, the usurers, the bastards, the gallants and sons of whores, the cooks engaged by the S'ûdras, the Devala Brâhmiṇs (the Brâhmiṇs of an inferior order who subsist upon the offerings made to the images they attend), the village priests, those who have not been initiated into the mantras by their Gurus, the destroyers of the holy fig-trees, the slanderers of my votaries, and those who eat the articles not dedicated to the deity :—these all are chastened and purified by the sight and the touch of my worshippers. The greatest sinner is he who does not maintain his parents, his wife and children, the family of his Guru, his sister, father-in-law, mother-in-law, and a friend without issue or descendants. He, too, is purified by their touch and sight. Likewise those people are consecrated, who rob the property of the gods and the Brâhmiṇs, who sell their daughters, who sell lac, iron, and mercury and who burn the dead bodies of the S'ûdras and they are consecrated in spite of the fact that they are very great sinners.

106-110. Lakṣmî said, "O compassionate lord, what is the character of these worshippers whose sight and touch sanctify men who have no faith in Hari, men who are conceited and always blow their own trumpet, the slanderers of the virtuous, the traitors and the hypocrites? What is the feature of those saints whose dip and ablutions consecrate the rivers, the dust and water of whose feet purify the earth, whose sight and touch are desired by the gods, whose advent is profitable to all? The holy rivers or the idols made of earth or stone cannot sanctify others even after the lapse of a very long time; but, for a wonder, the Vaiṣṇavas can do that in a moment.

111-116. Sauti said, 'Hari, the consort of Lakṣmî, smiled at her words and attempted to reveal the mysteries underlying the question. He said, "O Lakṣmî, the characteristic features of my worshippers are very abstruse and mysterious, sedulously guarded by the Vedas and the Purâṇas; they are sanctifying and likely to remove sins; they impart happiness, faith and redemption. They are secret and should not be revealed to the hypocrites. But I relate

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them to you who are dearer to me than my life. The Vedas consider that man excellent and holy into whose ears the mantra of Viṣṇu has been poured by his Guru. As soon as he is born, a hundred ancestors of his, obtain final emancipation, whether they are in heaven or hell. Irrespective of the nature of their births, they are redeemed during their life-time and eventually go to Hari.

117-123. My worshippers are devoted to my worship, always recite my virtues, set their heart upon me and with a fluttering heart, tearful eyes, and self-forgetful spirit they listen to my eulogies. They do not want any of the fourfold redemptions. They do not desire immortality or even the position of Brahmâ. They want simply to do me homage. They do not want the position of Indra, Manu, the rare condition of a god, the heaven or the bliss of a kingdom even in dream. All these may perish; but my virtuous and faithful believers are never destroyed. They take their births as human beings in India, wander here and there to consecrate the earth and ultimately they go to the Vaikuṇṭha. Padmâ, I told you everything; now do the needful." Thereupon by the orders of Nârâyaṇa, Lakṣmî and others performed the works assigned to them. Hari resumed his seat.

CHAPTER VII.

1-10. Nârâyaṇa said, 'Saraswatî cursed by Gangâ went to India, through her digits only; for *personally* she remained with Hari. When she went to India, she was married to Brahmâ and is celebrated by the name of the goddess of knowledge. She is the wife of the all-pervading Hari who lay for a long time in the ocean; hence she is so called. This holy goddess is my tutelary deity. She is the symbol of all pilgrimage and, like fire, consumes the fuel of sins. O Nârada, afterwards Gangâ, carried or led by Bhagiratha, descended to the earth, through her digits. The earth unable to sustain her energy prayed S'iva who wielded her on his head. Padmâ, likewise, through her digits came down to India in the form of the river. Padmâvatî and herself remained with Hari. Lakṣmî came down as the daughter of king Dharma-Dhwaja and was known by the name of Tulsî. Afterwards, by the curse of Saraswatî, at the command of Hari, she was turned into a sanctifying tree (holy basil). For 5,000 years of Kali, she will remained in India and afterwards forsaking the form of a river, she will go back to Hari.

11-20. By His command, she will go back to the Vaikuṇṭha along with all the places meant for pilgrimage except Kâsî and Vriṇdâ vana. Sâlgram (Holy stone) and Jagannâth are the forms of Hari. After 10,000 years of Kali they will also quit India and go back to the Vaikuṇṭha. The Vaiṣṇavas, Purâṇas, the entire Sânkhya and the holy rites prescribed by the Vedas including offerings and oblations to the manes will go along will them.' The worship and adoration of Hari, the Vedas and other S'âstras will also go simultaneosly. Virtue, truth, religion, the villagegods, rites, devotions, fastings will all disappear. Men will be full of lust, falsehood and hypocrisy. The Pujâs will be denuded of holy basil leaves. People will give up the worship of Ekâdâsi and turn away their face from the narratives of Hari. All people will be frandulent, crooked at heart, proud, haughty, dishonest and jealous. At the

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time of marriage, no distinction of race or rank or sex will be observed and the ownership of property and the proprietary title will be ignored. Every one will be uxorious; and every woman will lead the life of a prostitute and rule her husband with an iron hand.

21-30. The wife will be the mistress of the house; the husband will be worse than a slave. The wife will regard her husband's parents as her slaves. The owner of the house will be all powerful in his own circle; he will maintain connection with none except his wives and daughters. He will have no concern with his fellow-students. *Mere* acquaintance will be regarded as friendship; benefit to others will be out of the question. A man will do nothing without a woman's permission. In the Kali-yuga, the Brâhmins, Kṣatriyas and others of high rank will abandon the study of their own S'âstras, read the sciences of the Yavanas (or infidels) and do homage to the S'ûdras. They will adopt the despicable professions of cooks and bearers of bullocks and letters and in this way they will earn their livelihood. People will leave the path of virtue. The earth will be without crops. Trees will be without fruits; women, without sons; cows, without milk; and milk, without *ghee*. The husband and wife will not love one another. Householders will be without happiness; kings without valour and subjects, without tax or revenue. Rivers, lakes and caves will be without water; the four castes including the Brâhmins will be without virtue. Out of millions of men, there will not be one virtuous. Men, women and children will be ugly and deformed. Foul messages and words will defile the mouths of the people. Some cities and villages will be desolate.

31-40. In a few villages, only a small number of men will construct houses and dwell therein. Towns and villages will be covered with jungles. The inhabitants of the forest unable to pay the tax imposed upon them by society will be very much oppressed. On the margin of large pools and rivers, crops will grow. Fields will be without crops and wealthy men will lose their wealth and energy. All this will happen through the influence of the Kali-yuga. People of noble rank will be mean in disposition. Truthful men will come to be regarded as false, cunning and fraudulent. Sinners will ridicule and calumniate the virtuous. Vicious and lustful men, unchaste women, the sinners, the atheists, the thieves and the murderers will respectively slander and scoff the righteous and dispassionate people, the chaste women, virtuous men, the thaists, the honest folks, innocent and merciful people. Cunning people in the guise of beggars will slander and ridicule every one and, by ministering to the devils and evil spirits, they will wander abroad and injure the cause of humanity. But these cunning men, though void of sense, will be adored everywhere. Men and women will be diseased and small in stature. Through Kali's prowess, they will be diseased even in youth and short-lived. Even when sixteen years old they will be decrepit, and in the twentieth year of their age they will look very old. Out of a 1,000 women, one or two, even when eight years old, will get menses and be pregnant; and giving birth to child year by year will be extremely worn-out.

41-50. Otherwise, in the Kali-yuga, all women will be barren; and the custom of selling daughters will be current among the four castes including

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the Brâhmiṇs. Men will generally maintain themselves through the wealth acquired by the lives of prostitution which their mothers, wives, sisters, daughters and daughters-in-law will lead. In this age people will subsist upon the wealth acquired by the recitation of Hari's name. That is, they will sell Hari's name and thus maintain themselves. People will make gifts only to increase their fame. But on second thought they will repent and act otherwise. Men of this age will try their best to appropriate the fees allotted to the gods, Brâhmiṇs, Gurus, whether granted by themselves or by others. Some will go for intercourse to their own daughters, daughters-in-law etc; others will ravish their sisters and step-mothers. Others by committing sexual intercourse with their brother's wives will incur the sin of an act prohibited by the S'âstras, almost in every household. In fact, people will spare none except their mothers. There will be no determination or selection of husbands or wives. There will be no hard and fast rules about the proprietary right or jurisdiction over objects or things meant for enjoyment. People will be untruthful, fraudulent and licentious. There will be mutual jealousy among castes. People will be foremost among sinners by commitment of murders and other foul deeds.

51-61. They will deal in lac, iron, mercury and salt; they will mount bullocks, eat food touched by the S'ûdras, commit adultery with S'ûdra women and without observing the five festivals they will eat even on the occasion of the dark night (amâvasyâ). They will not use the sacred thread; they will give up the worship of the Sun, as performed three times a day. They will not observe the rites of purification. In the kitchen, the prostitute, a woman in her menses, old women and procurers will cook food for others or be engaged as cooks. There will be no discrimination of food or sex. Every distinction between society and hermitage being obliterated, all will be Yavanas. A tree, in this Yuga, will be one cubit high and the size of a human being will be one finger. At this time, Kalki will spring out of the digits of Nârâyaṇa and be born as the son of a Brâhmiṇ. He will be foremost among the strong. He will ride on a high horse; in three nights he will extripate all the Mlecchas (barbarians) with a huge sword and then disappear. There will be, then, anarchy on earth which will fall into the hands of dacoits. Then for six nights consecutively it will rain cats and dogs. The earth will be denuded of trees, men and houses by reason of the deluge. Then, O saint, twelve Suns will rise simultaneously and dry up the water caused by the rains.

62-71. The dauntless Kali-yuga being thus extinct, the Golden Age (Satya) will again be established. This age will again be full of piety, truth and virtue. The virtuous and ascetic Brâhmiṇs will be thoroughly conversant with the Vedângas; in every house women will be chaste and religious. The Kṣatriyas, devoted to the Brâhmiṇs, will be kings. They will be valorous, pious and perform acts of virtue. The Vaiśyas will deal in merchandise and be foremost among pious men. The S'ûdras will be virtuous, religious and be devoted to the Brâhmiṇs. The three higher castes will be devoted to Viṣṇu and perform religious sacrifices. They will accept mantras of Viṣṇu and be regarded as foremost among the Vâiṣṇavas. They will be conversant with S'ruti, Smriti, Purâṇa, etc. They will commit intercourse with wives who get periodical menses. In this religious age, there will be no trace of irreligion.

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In the Tretâ-yuga, virtue or Dharma will maintain three feet ; *i.e*, three-fourths of virtue will remain and one-fourth will disappear. In the Dwâpara, half of virtue, and in the Kali only one-fourth of virtue will remain. At the end of the Kali, virtue will totally disappear. O saint, the days are seven in number ; the lunar days are sixteen in number ; there are twelve months and six seasons ; there are two Pakṣas (fortnights) and two Ayans (half-years). A day consists of four prahars or parts ; (three hours constitute a Prahar). A night likewise consists of four prahars A month consists of thirty days ; a year consists of twelve months. According to the dispensation of time and number, a year is of five kinds. A Yuga is brought about by the revolution of years.

72-76. One lunar year is co-extensive with a Divine day and night. Three hundred sixty Yugas constitute one Divine year. Seven such Yugas constitute one Manwantara which is equivalent to the span of life alloted to one Indra. The period covered by the downfall of twenty-five Indras successively constitutes only one day and one night of Brahmâ. Brahmâ falls after the lapse of 108 years according to Brahmâic calculation. This downfall of Brahmâ is the occasion of complete and actual dissolution of the universe. At this time the earth becomes invisible ; the world is inundated with water ; and Brahmâ, Viṣṇu, S'iva, gods, animate and inanimate objects merge in Lord Kriṣṇa, the Supreme Being. Nature at that time also merges in Kriṣṇa. Hence this dissolution is called Prâkritik, (natural).

77-80. The time required for the absolute dissolution of the world and downfall of Brahmâ is equivalent to one moment, *i.e.*, wink of Kriṣṇa. When the world will be thus destroyed, Kriṣṇa with his retinue, the Goloka and the Vaikuṇṭha will exist. After this dissolution which takes place in one moment of Kriṣṇa, creation commences again. Nobody can count these endless creations and destructions which come and go.

81-93. O Nârada, none can determine the number of created objects, universes and Brahmâs. The Supreme Being alone is separate from Nature. Brahmâ and others, the Virâta (small and great) and Nature are all his digits. This Kriṣṇa, being divided into two parts, has become a Being vested with two hands gracing the Goloka and a Being vested with four hands presiding over the Vaikuṇṭha. Everything from Brahmâ to a grass partakes of the character of Nature (Prâkritika) ; hence, it is a created object and, as such, is liable to destruction. O Nârada, Kriṣṇa is Eternal truthful, self-willed, mixed with everything else and has no attributes or property ; and so you ought to have vivid conception of Him. He is nameless and invisible and wields a form out of kindness to His votaries. He is lovely like a new cloud, holds a flute, has got two hands and is clad like a young cowherd. He is omniscient, adorable by all and is the lord of the universe. Through the devotion of Kriṣṇa and knowledge of the Supreme Being Brahmâ is able to create ; the all proficient S'iva, the conqueror of death, is able to destroy and having attained a form like Kriṣṇa has become omniscient and been vested with Divine qualities. By comprehending Kriṣṇa; Viṣṇu has become omnipresent, all-knowing, the preserver of the universe and the matchless author of all prosperity. By the knowledge of the deity, by devotion to Him and by faith and services rendered to Him, Nature has become

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almighty and is celebrated as a goddess. For the same reason, Sâvitrî, the mother of the Vedas, has become the presiding deity of the Vedas and is adored by the learned. Lakṣmî is the source of wealth, crops and all prosperity on the same account; and Durgâ who destroys calamities, for the same reason, has become the presiding deity of all villages, the source of all prosperity and the mistress of all; and for the same reason she is adored and eulogised by the whole world; and, having acquired the faculty of omniscience, she has obtained S'iva as her husband.

94-100. For the same reason, Râdhâ has become the presiding deity of the life of Kriṣṇa, has been pre-eminently vested with personal grace, honour and glory and, constantly ranging in the heart of Kriṣṇa, has become His spouse. At first, on the Mountain of a Hundred Summits (S'ata-S'ṛinga), Râdhâ, for a celestial thousand Yugas, contemplated Kriṣṇa to such an extent that she was reduced to a skeleton.

101-111. When her breath was suspended and her body was reduced like the waning moon, Lord Kriṣṇa clasped her in his breast and wept for her. Afterwards, Kriṣṇa granted her a rare and invaluable boon. He said, "O goddess, you will always range in my heart, your faith in me will remain unshaken. You will be superior to me in matters relating to good fortune, honor, love and glory. You will be all adorable and the best of women. O darling of my life, crowned with excellence and grandeur, you will be the sole object of my adoration and eulogy. I shall be also subservient to you and be adored by you in return." So saying the Lord of the universe restored her to consciousness, wedded her and denuded her of all rival wives, *e. g.* he got rid of them. O saint, the goddesses devoted to Kriṣṇa have respectively reaped benefits according to the nature of their devotions. Durgâ, having adored Him for a celestial thousand years in the Himâlayas, has now become a goddess adored by all. Sarâswatî has become adorable by her devotions to Kriṣṇa in the mountains of Gandha-Mâdana for a celestial lakh of years. At the Puṣkara again Lakṣmî who worshipped Him for a hundred Yugas has become the source of all prosperity. At the Malaya, Sâvitrî who adored Him for a celestial 60,000 years, as a reward of her devotions is worshipped by the twice-born saints.

112-116. In days of yore, S'iva worshipped Him for a hundred Manwantaras. For the same period, He was worshipped respectively by Brahmâ, Viṣṇu and Dharma who were venerated on this account. For the same period, He was worshipped by Ananta, the Sun, the Moon and Indra. The Wind, after having worshipped Him for a hundred Yugas became the support and life of all. The gods, munis, men, kings and brâhmiṇs by reason of their devotion to Kriṣṇa were adored by all. I told you everything according to the Purâṇas and the Agamas. Now what do you want to hear?

CHAPTER VIII.

1-10. Nârada said, 'In one moment or twinkle of the eye of Hari, Brahmâ falls; and utter dissolution of the universe results from the downfall of Brahmâ, as narrated above. At the time of destruction, it is said, the world becomes invisible, is deluged with water and merges in Hari. But where does the Earth

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remain at the time? How does she appear again at the time of creation? And how does the Earth, happen to become the prop of all and the source of all welfare and how is she regarded as blessed and honoured?" Nârâyaṇa answered. "The S'ruti holds that Kriṣṇa is the fountain-head of all creation. At the time of Pralaya, everything disappears; at the time of creation, everything appears. Now listen to the extraordinary story of the birth of Vasundharâ likely to destroy sins, increase religious sanctity and remove all obstacles. Some say that the Earth is created out of the fat of the demons Madhu and Kaitava. But this theory is defective. At first, the demons fought with Viṣṇu, and, much pleased with his valour, they said thus, "Where the Earth has not been merged in water, in that waterless place, kindly kill us." This shows that the Earth already existed before their death took place. Again, when they died, the Earth manifested herself and was simply developed through their fat or marrow, as she had been quite emaciated by reason of the deluge. This is why she is called Medinî.

11-20. But the view held at the Puṣkara by Dharma is correet, approve by all and sanctioned by the S'rutis. At first, Mahâ-Virâta was deluged with water for a long time. Heaps of dirt or rubbish came out of his body and entered into the pores of his skin. After a long time, the Earth sprang out of the said rubbish. The Earth in different forms fixes herself speedily in each of the pores of his skin. Some times she appears and at other times she disappears. At the time of creation she comes out of the water and, at the time of eternal destruction, she again enters into the water. In every world, the Earth, is full of hills, woods, seven seas and islands. In every Earth, there are the Himâlyas, the Merus, the hills, the Sun, the Moon, the planets, the gods including Brahmâ, Viṣṇu and S'iva, lands with golden soil, the holy land of India, and places meant for pilgrims and forts. Below every Earth, there is the Pâtâl; and, above her, the Brahmâ-loka which contains the Dhruva-loka and other worlds. All the worlds have been thus created. Above all these there are the Vaikuṇṭha and the Goloka which are distinct from the worlds of Brahmâ and permanent.

21-26. All the worlds are fleeting and artificial. When Brahmâ fell, Kriṣṇa 1st created Mahâ-Virâta. At the time of the utter destruction of the world, Kriṣṇa alone existed along with the sky (infinite space) and the sentient souls. In the Varâha-kalpa, Vasudhâ, the presiding deity of the earth was worshipped reverentially by the gods, men, munis, Brâhmiṇs and Gandarvas. It is stated in the S'rutis that the Vasundharâ (Earth) is the wife of Viṣṇu who (in the guise of a boar) begat upon her a son named Mangala the father of Ghanteśa." Nârada said, 'How was the Earth adored by the gods; and how was she united with the incarnation called the Varâha (?) Describe to me the formula of her worship, her release from the bottomless abyss and the auspicious birth of Mangala."

27-30. Nârâyaṇa said, "At first, Brahmâ adored the Lord disguised as a boar who thereupon killed Hiraṇyâkśa and other demons, released the Earth from the Pâtâla and placed her on the water as a leaf of a lotus on the surface of the ocean. Beneath that boundless Earth (Vasudhâ) Brahmâ created this lovely universe glorious like ten millions of Suns. Hari (in the shape of

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a boar) beheld the lustful goddess of Earth and was himself excited with passion. Thereupon he wielded a lovely form and in solitude enjoyed her for one celestial year.

31-41. The goddess fainted with the excess of pleasure. The union of clever gallants with their clever sweet-hearts is desirable, Viṣṇu, in his excitement, had no idea of day or night. After the lapse of a year, the god came to his senses, left the society of the passionate Earth and resumed the form of a boar. Then he adored the goddess by means of abstract meditation. He worshipped her with frankincense, light, vermilion, perfume, cloth, flowers etc., and said: 'O auspicious goddess, be the prop of all. You will be adored by the Munis, Manus gods, adepts and men. During the four days when agriculture is prohibited, on the occasion of the construction or consecration of a house or entry therein, in matters relating to the cultivation of fields or construction of pools and ponds you will be adored by gods, etc., by my boon. Fools who will abandon your worship will go to hell.' The Earth said, 'By your command, Lord, I shall easily sustain the universe including inanimate and animate objects. But I shall not be able to bear on my bosom the painful burden of pearls, shells, S'iva's male organ, stone, conches, candle-lights, gems, diamonds, pearls, sacred thread, flower, book, leaves of the holy basil, rosary, camphor, wreath of flowers, gold, bright yellow pigment prepared from the urine or bile of a cow, sandal leaves, and the water of the feet of S'âlgrâma."

42-46. The Lord said, "Fair one, any one who would cast these things unto your soil will, for a celestial hundred years, be implicated into the cob-web of Time." 'O Nârada, the Lord having finished his speech, the valorous Mangala came out of the womb of the Earth. The gods, at the command of Hari, then worshipped the goddess Earth according to the rites prescribed by Kâṇwa-S'akha. Having uttered the fundamental mantra, they presented to her due offerings. Since that day she has been worshipped throughout the world."

47-52. Nârada asked, "Lord, what are her Dhyâna, hymn and mantra? I am curious to know these secrets of the Purâṇas." Nârâyaṇa said, "The Earth was at first worshipped by Varâha, then by Brahmâ, then by Prithurâja and afterwards by the Munis, Manus and men. Hrîm, S'rîṃ, Klîṃ Swâhâ is the Mantra by which Viṣṇu first worshipped the Earth 'I adore the goddess who is white like champaka, equal in beauty to a hundred Moons, annointed with sandal-paste, decorated with ornaments, full of oceans, dressed in a garment bright like fire and vested with a smile. Every one worships her with this Mantra. Now I describe to you her hymn as stated by Kaṇwa-S'âkha.

53-64. 'O winsome nymph, you are the source of victory, the wife of Varâha and the vehicle of victory. Give me victory, I pray. O auspicious one, you are the harbour of universal good; good is the sole object of your care; your are a digit of good. So, O goddess, give me good. You are the support, the germ and energy of all things. Give me the things that I desire. You are holy and eternal. You are the abode of sanctity. Holy men reside in you. Give me sanctity. O asylum of gems, you are full of gems; you wield oceans that hold gems; you are a gem among females; you possess gems and you bestow gems. You are an asylum of crops; you own the treasure

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of crops; you bestow crops; you are full of crops and you are the germ of crops. O Earth, you represent the wealth of kings and their pride and are devoted to kings. Grant me land." Whoever reads this very sacred hymn rules the world for millions and millions of years. By the perusal of this hymn, men acquire the sanctity which could be gained by the gift of land and are purged of the sins committed by the misappropriation of land. They are likewise released from the sins committed by digging the earth on the days when agriculture is prohibited or the sins committed by the digging of wells on the land of others or by the celebration of funeral ceremonies on the land of others or by the discharge of semen on the earth or fixing thereon candle-lights. They also reap the benefits of a hundred grand horse-sacrifices (Aśwa-medha-Yajṇas) performed by over-lords.

CHAPTER IX.

1-10. Nârada said, "O you proficient in the Vedas, what virtues are acquired by the gift of land? What are the sins committed by digging wells on land of others or by the performance of funerals on the land of others or by the discharge of semen on the earth or by fixing a candle-light on the earth. Please describe to me these sins and other sins also and also their remedies." Nârâyaṇa said. "Any one in India who gives to a Brâhmiṇ devoted to Sandhyâ land measuring twelve fingers will surely go to the Viṣṇu-loka. Any one who gives fertile land to a Brâhmiṇ will go to the above sacred land and remain there for as many years as there are atoms in the land gifted by him. Whoever gives to another, whoever accepts from another a village, land or paddy is released from sins and dwells in the Vaikuṇṭha for ever. Whoever countenances the gift of land goes to the Vaikuṇṭha with his friends and relations. Whoever misappropriates land, the subject matter of his own gift or the gift of any other person is in plicated in the cob-web of Time as long as the Sun and the Moon exist; and his sons, grandsons etc., being deprived of land, prosperity, son and wealth, go to the hell called Raurava. Whoever obstructs the passage of cattle and then makes a gift of crops etc., is consigned to the hell called Potter's Cooking Utensil, (Kumbhîpâka) for a 100 years.

11-21. Whoever dispenses with the use of cow-pens, pools, etc., and then makes a gift of crops etc., dwells in the hell named Asipatra for a period coextensive with the lives of 14 Indras. Whoever extracts soil from the pond of others and then dedicates the pond lives in the Brahmâ-loka for a number of years equal to the particles of sand or dust in the pond. A foolish man who, without offering funeral cakes to his landlord, performs the funeral ceremony of his father surely goes to hell. Whoever fixes candle-light on the earth becomes blind and attains blindness for seven births consecutively. Whoever places conches on the earth becomes a leper in his next birth. Whoever places rubies, diamonds, pearls, gems and gold on the earth remains poor and attains poverty for seven consecutive births. Whoever places the male organ of S'iva and the Holy Stone on the earth is devoured by worms in hell for a hundred Manwantaras. Whoever places the inscribed hymn, the water of the Holy Stone, flower or leaves of the holy basil on the ground remains in hell for ten thousand years. Whoever places the rosary bead, wreath of flowers, camphor

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or the yellow pigment of cow's urine on the ground goes to hell. Whoever casts on the ground the sandal, the rosary of the berry and the holy grass remains in hell for one Manwantara. Whoever throws books or the sacred thread on the ground is never born a Brâhmiṇ again and is guilty of the murder of a Brâhmiṇ The sacred thread interwoven with a knot is adorable by the Brâhmiṇs, Kṣatriyas and other castes.

22-28. On the occasion of a sacrifice whoever does not moisten the earth with milk is afflicted at every birth and is churned or whirled round with the currents of burning liquid proceeding from hot hell. Whoever digs the ground at the time of earthquake or on the occasion of an eclipse is a great sinner doomed to be a cripple or a deformed man in his next birth. The habitation of people is called the land. The Earth is called Vasudhâ as it gives wealth. She sprang from the thigh of Hari; hence the Earth is called Urvî. She sustains all things, hence she is called Dharitrî and Dharaṇî. She is the prop of all sacrificial acts: hence she is called Ijyâ. At the time of partial dissolution of the world she becomes emaciated. Hence she is called Kṣauṇî. At the time of the absolute dissolution of the world, she disappears; hence she is called Kṣiti. She, being the daughter of Kaśyapa, is called Kâśyapî. She is immovable, hence she is called Achalâ. She sustains the world; hence she is called Viśwambharâ. She is called Anantâ, as she has endless forms She is the daughter of Prithu and is expansive; hence she is called Prithivî.

CHAPTER X.

1-10. Nârada said, "O best of those who know the Vedas, I heard in detail the lovely narrative of the Earth. Now narrate in detail the account of Gangâ. How did the chaste Gangâ, residing at the foot of Viṣṇu, the image of Hari, by the curse of Saraswatî descend to India? By whom was she sent here and at whose instance? I am anxious to hear this holy, sanctifying and auspicious account of Gangâ." Nârayaṇa answered, "Sagara, the best of kings, of Solar race, had two beautiful queens named Vaidarbhî and S'aivyâ. In course of time, S'aivyâ, the wife of the king (Sagara who was truthful, devoted to holy rites, curious to know the truth, who was justice-loving, and was attended by six attendants including the minister) gave birth to a lovely son named Asamanjâ. His second wife, Vaidârthî, with a view to get a son, adored S'ankara by whose boon in course of time she became pregnant and, after the lapse of a hundred years, she gave birth to a fetus or lump of flesh at whose sight she was aggrieved, recollected S'iva and began to weep again and agains. Thereupon S'ambhu appeared in the form of a Brâhmiṇ and divided the lump of flesh into 60,000 parts. Each part was turned into a valiant son effulgent like the midday Sun of summer.

11-20. Encountering the angry glances of Kapila, the great saint, they were at once reduced to ashes. The king hearing this wept for a long time and, unable to restrain his sorrow, breathed his last. The prince Asamanjâ thereupon engaged himself in devotion for a lakh of years to bring down Gangâ and then died a natural death. His son Aśmumân and after his death his son Dilîpa, and after his death, the blessed and wise Vaiṣṇava, Bhagiratha, the son of Dilîpa, free from death and decrepitude with the same object in

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gave themselves up to devotion for a lakh of years successively. Bhagiratha then beheld Kriṣṇa, the Eternal Being, with two hands, youthful, dressed like a cowherd, and wielding a form out of compassion for His worshippers. He is self-willed, perfect and is always adored by Brahmâ, Viṣṇu, S'iva and the Munis. He is unmixed with anything, witnesses every act, is free from attributes, smiling and cheerful, kind to His votaries, clad in dress pure like fire and decorated with gems. The king, when He saw His indescribable form, bowed to Him again and again.

21-30. After that, Bhagiratha wanted a boon from the Supreme Being for the redemption of his race. Then Kriṣṇa, the Supreme Being, remembered Gangâ who appeared and bowed to Him; and she stood before Him with folded palms and began to adore Him with her body fluttering with raptures Then the Lord, when He saw her lovely image, said, 'O goddess, by my command go to India and there redeem the sons of Sagara By your touch and by contact with your watery particles, they will be consecrated, assume celestial forms and riding on a celestial car, they will come to my abode, and after having got rid of the sins which they acquired in millions of years, they will remain with me as my attendants, free from all calamities. It is written in the S'rutis (Vedas) that by the touch of the Ganges and the wind saturated with her particles, the sins committed by a person in millions of births are removed; and the religious sanctities of a person are increased ten-fold. On an ordinary day, *i e.*, on a day marked by no religious festival, ablution in the Ganges removes the sins voluntarily committed by a person in millions of births, including the sin of the murder of a Brâhmiṇ.

31-40. O goddess, the Vedas, the sacred scriptures, Brahmâ, Viṣṇu, and S'iva cannot adequately describe the nature of the religious sanctity acquired by a dip in your holy waters. O graceful goddess, hear of the Sankalpa, (avowal of a purpose to perform a ceremony) made by a person with a view to bathe in your water on ordinary days. A dip in your water by immersion, even on ordinary days, gives religious sanctity, ten-fold; bath on the last day of the lunar month is thirty times more sanctifying; a bath on the lunar day of the dark night (Amâvasyâ), the day on which the Moon comes in between the Sun and the Earth so that the three are in a straight line is as sanctifying as the above; and bath on the day of Dâkṣiṇâyaṇa Saṃkrânti is twice as much sanctifying as above; and bath on the Uttar-âyaṇa Sankrânti is ten times as much sanctifying. In the performance of the vow of the austerity that lasts for four months called Chatur-mâsya on the lunar day of the full Moon, and on the Akṣayâ the benefit of the bath is eternal. The gift of anything on these days increases the religious efficacy times without number. Bath in the Ganges and gift on ordinary days yield a hundred-fold fruits. O goddess, ablution and charity (gift) on the days of Maṇwantarâ, Mâghî Ram-navamî bring equivalent fruits. And charity and bath on the days of Nandâ, Dasahrâ and Vâruṇî bring equal fruits; and on the festive day of Mahâ-vâruṇi, four-fold fruits. Ablution on the occasion of the Moon eclipse or the Sun eclipse is millions of times more sanctifying or meritorious.

42-53. On the occasion when the Sun rises out half, for instance, when he just emerges out of the horizon, the bath in the Ganges is a hundred times more

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sanctifying than the bath during the Sun eclipse. There is an avowal of purpose for ablution in this river; but the case is different with the Vaiṣṇavas. The Vaiṣṇavas are thoroughly disinterested. They are redeemed in their life-time; they simply desire to have faith in me nnd cherish love for me. He into whose ears the Guru poured Viṣṇu's incantation or Mantra is redeemed in his life-time according to the Vedas and is regarded as the best of the Vaiṣṇavas. As soon as he takes the above Mantra, he redeems a hundred ancestors in his paternal line and a like number in his maternal line, his mother, mother's mother, sister, brother, sister's son, maternal uncle, father-in-law, mother-in-law, preceptor's wife, the teacher who imparts knowledge, friend, servant, pupil, tenants along with himself. He is emancipated in his life-time. His touch consecrates all the shrines, temples, and places designed for pilgrims, India, nay, the earth herself. The food and water not dedicated to Viṣṇu are just like ordure and urine. They are not taken by the Vaiṣṇavas who eat only things dedicated to him.

54-70. The touch of such Vaiṣṇavas consecrates even the resorts for pilgrims. Any one who drinks the holy water of their feet is able to expel sins as the Divine Eagle expels the snakes. Their very sight purifies the three worlds; and Viṣṇu's Sudarśana wheel preserves them constantly. The men who are felicitated and weep with joy at the recital of my eulogies are the best the Vaiṣṇavas. He who loves me more than his son and dedicates his house etc., to me is the best of the Vaiṣṇavas. The Vaiṣṇavas realise the fact that from Brahmâ, the best of my worshippers up to a bush, all things, animate and inanimate, have sprung from me, and that I am the soul of the world. Countless universes, Brahmâs, Viṣṇus and S'ivas merge in me at the time of the Eternal dissolution of the world; and those who realise this fact are the best of the Vaiṣṇavas. Those who comprehend that all objects of Nature spring from me and ultimately dissolve in me, that I am full of my own will or pleasure, void of determination and property and that I wield a bright form out of compassion for my votaries are truly the best of the Vaiṣṇavas.'' Then the goddess Gangâ of three courses reverentially bowed low and thus answered, 'O Lord, if I have to descend to India by the curse of Sarasawatî, or at your command or as a result of the asceticism of Bhagiratha, the best of kings, the sinners will cast into my waters their sins. Lord, how can I then be redeemed? Universal Lord, how long shall I remain in India and when shall I see your lotus-feet again? Lord, you are omniscient and represent the inner soul of all persons. You know my mind: graciously answer the questions that I have put to you. Kriṣṇa said, "O goddess, I know your desire. The Lavaṇa-ocean that is the image of Rudra will be your husband. This ocean has sprung from my digits. You are also the likeness of Lakṣmî. Such a combination of clever persons will be fraught with excellent results. The junction of other rivers of India (in your company) with the said Ocean will be very delightful to him. O goddess, by the curse of Saraswatî, you shall have to remain in India for 50,000 years. You will enjoy the bliss of amorous intercourse constantly with the ocean, as both of you are very jovial and witty. Indians will adore you with the hymn composed by Bhagiratha and reverentially worship you.

71-81. Any one who will worship and adore you according to the Dhyân as prescribed by Kauthum-sakha will unquestionably reap the benefits of

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Aśwa-medha or grand horse-sacrifice. At a distance of a hundred yojans from you, any one who pronounces the name of Gangâ, Gangâ will be relieved from all his sins and go to the Viṣṇu-loka. The sins accumulated by you by the ablution of sinners in your waters will be removed in a moment when you will see my worshippers. O Gangâ, you with remain will Saraswatî and other rivers in those places where my names and virtues are recited with a view to absolve people from sins. These places will be turned into shrines. The touch of the dust of such places will purify the sinners who will, after their purification, remain in the Vaikuṇṭha for numberless years. Whoever, after recollecting me, will in a state of consciosness die in your waters will go to the Vaikuṇṭha and permanently live there with my attendants. He will witness countless absolute dissolutions of the world. By virtue of his numberless religious merits his ashes will be thrown into your waters. So long as his bones remain in your waters, he will remain in the Vaikuṇṭha. Afterwards I will make an array of my body, (disposition of the different members of my body) *i.e.*, take identical forms at one and the same time, give him the fruits of his actions, grant him the redemption of Sârupya, *i.e.*, invest him with my own form and make him my attendant.

82-91. If any one unconsciously touches your water, he will also attain the same form and be my attendant If any one dies elsewhere after remembering your name, he will also ottain Sârupya and merge in me for countless periods of world's dissolution. In a place void of Gangâ, if any body dies remembering me, he will get the redemption of Sâlokya as long as Brahmâ exists. If any body who worships me partakes of my offerings and dies whether in a resort of pilgrims or otherwise, he can easily sanctify the three worlds and mounted on a car of gems, he goes to the Goloka. The relations of my worshippers are also meritorious. They also ride on a precious car and go to the Goloka. O chaste one, whoever dies in the presence of my worshippers in a conscious or unconscious condition is consecrated in his life time." So saying, Hari addressed Bhagiratha thus :—" Reverentially adore and worship Gangâ. Thereupon Bhagiratha worshipped her according to the Dhyân and hymn prescribed by Kauthuma-S'âkha. Then both Gangâ and Bhagiratha adored Kriṣṇa, the Supreme Being who disappeared.

92-97. Nârada said, " O you best versed in the Vedas, please tell me every thing in detail about the Dhyân, hymn and form of worship adopted by Bhagiratha." Nârâyaṇa answered, " People should, at first bathe, and being pure in body and mind, and clad in a pair of washed clothes, they should worship six gods, *viz.*, Ganeśa, the Sun, the Fire, Viṣṇu, S'iva and S'ivâ. Then they will be entitled to perform religious rites. They should worship Ganeśa, to remove obstacles : they should worship the Sun to destroy sins : the Fire, for self-purification : Viṣṇu, for redemption : S'iva, for knowledge and S'ivâ, for wisdom. Transgression of this rule is fatal. O Nârada, listen to that sanctifying Dhyân prescribed by Kauthuma.

98-108. Goddess Gangâ is white like the Champaka and kills sins; she sprang from the body of Kriṣṇa and is His likeness. She is very chaste and clad in dress pure like fire. She is ornamented with gems and is graceful like a hundred full moons. She is smiling in aspect, cheerful in mien, and has

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a lasting and perennial youth; she is beloved of a Nârâyaṇa, of tranquil disposition and is vested with good fortune. Her chignon and neck are decorated with jasmine-wreath : she is very lovely on account of the marks of the sandal-paste and vermilion which she wields. Leaves annointed with musk grace her cheek. Her lips shame the *Bimbas*, hence they are lovely. Her teeth are beautiful like pearls. Her eyes are full of arch glances and very charming. Her breast hard like the Bael is decorated with a row of leaves. Her thighs are graceful like the plaintain-tree. Her feet are like land lotuses, ornamented with gems, annointed with saffron and painted with lac-dye. It seems that they have become crimson by contact with drops of ambrosia emanating from the wreath of Mandâra (Pârijat or coral) which decorated the head of Indra. The pair of her blessed feet which are graced with oblations of water offered by the Munis and the gods and which adorned with the heads of devotees resembling a swarm of bees gives redemption to pious men and heavenly enjoyments to the worldly minded people. The goddess is Supreme and grants boons. She is always disposed to favour her worshippers. She can bestow even the position of Viṣṇu and she herself is an outcome of the feet of Viṣṇu.

109-120. O Brâhmiṇ, by the above process of mental representation the goddess of three courses should be worshipped with sixteen ingredients, *viz*, mat or carpet (used as a seat), libations of water for washing the feet, the same libations mixed with holy grass, and rice etc, bathing ingredients, ointment (oil etc.,) frankincense, sacrificial offerings, betel-leaves, cold water, clothes and ornaments, wreaths, garlands, incense, materials for rinsing the mouth and lovely bedstead. O Nârada, now I am going to describe to you the conversation which took place between Brahmâ and Viṣṇu regarding Gangâ's hymn, as narrated by Kauthuma. Brahmâ said, 'O Lord of the universe, husband of Lakṣmî, kindly narrate to me the hymn of Gangâ, the sanctifying goodess that sprang from Viṣṇu's feet." Nârâyaṇa said " Both Kriṣṇa and Râdhâ melted like water at the song of S'iva ; and I bow to Gangâ, the outcome of that liquid, with folded palms. I bow to Gangâ who took her birth in the beginning of creation in the presence of Siva in the Goloka in the sphere of the Râsa. I bow to Gangâ who manifested herself on the lunar day of Kârtikî-Purṇimâ in the grand festival of Radhikâ surrounded by cow-herds and cow-herdesses ; that Gangâ who has encircled the Goloka to the extent of a crore of Yojans in breadth and a hundred thousand times as much in length : that Gangâ who has encircled the Vaikuṇṭha to the extent of sixty Yojans in breadth and four times as much in length, that holy Gangâ who has encircled Brahmâ-loka to the extent of twenty lakhs of Yojans in breadth and four times as much in length.

121-130. I bow to that celestial Gangâ who has encircled the S'iva-loka to the extent of a lakh of Yojans in breadth and five times as much in length. I adore the Ganges named Mandâkini in Heaven, who has encircled the Indra-loka to the extent of six Yojans in breadth and ten times as much in length ; the world-sanctifying goddess who has encircled the Druva-loka to the extent of a lakh of Yojans in breadth and seven times as much in length ; the Gangâ who has encircled the Moon to the extent of a lakh of Yojans in breadth and six times as much in length ; who has encircled the Sun to the extent of

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60,000 Yojans in breadth and ten times as much in length; who has encircled the Satya-loka to the extent of a lakh of Yojans in breadth and six times as much in length; who has encircled the World of Devotion (Tapoloka) to the extent of ten lakhs of Yojans in breadth and five times as much in length; who has encircled the Jana-loka to the extent of a hundred Yojans in breadth and seven times as much in length; who has encircled the Kailaśa to the extent of a thousand Yojans in breadth and seven times as much in length.

131-140 I adore that goddess called Bhoga-vatî in the Pâtâla, extended over an area of ten Yojans in breadth and ten times as much in length. I bow to the goddess who has encircled the Earth to the extent of at least two miles in breadth and is celebrated by the name of Alak-nandâ, the goddess who is white like milk in the Satya-yuga, like the Moon in Tretâ, like the Sandal in Dwâpara, and who is full of currents of water in the Kali-yuga; the goddess who assumes different forms in different places, and who has the lustre of milk in Heaven. I bow to the goddess whose prowess is incomparable, as held by the Purânas and the S'rutis; who takes away sin and imparts religious merits. O paternal grandfather, I bow to the goddess the touch of whose particles of water extinguishes the sins commited by Brâhmiṇ-slaughter and other sins accumulated in ten millions of years. O Brâhmiṇ, I have just described to you an ode to Gangâ consisting of 121 S'lokas which germinates virtue and destroys sins. Whoever worships the goodess every day and reverentially reads the hymn, no doubt, reaps the benefits of the great (royal) horse-sacrifice. A sonless man thereby gets a son; a wifeless man gets a lovely wife; a diseased man is cured; a prisoner is set at liberty: a man of no fame gets revown; an illiterate man becomes learned: his bad dreams also yield good fruits; and he gets the same reward that could be secured by bathing in the Ganges.

141-145. Nârâyaṇa said, 'O Nârada, Bhagiratha, after having adored her thus, took her to the place where the sons of Sagara were reduced to ashes by the curse of Kapila. These sons, by the touch of Gangâ's breeze, were at once redeemed and went to the Vaikuṇṭha. Bhagirathâ brought to the earth this river of three courses; hence, she is called Bhâgirathî. I just told you the sanctifying and redeeming account of Gangâ in detail. What more do you want to hear? Nârada said, "What happened to Lord Kriṣṇa and Râdhâ when both of them were liquified by the spell of S'iva's song? What happened to those who were standing close by? Please narrate these points in detail."

146-151. Nârâyaṇa answered. 'On the Kârtikî lunar day of Purṇmâsî and on the occasion of the grand festival of Râdhâ, in the sphere of the Râsâ, Kriṣṇa adored Râdhâ and passed His days merrily in her campany. Thereupon the gods with Brahmâ and the saints including Sanaka also worshipped her. The goddess Saraswatî began to play upon her lute and sweetly recited the virtues of Lord Kriṣṇa. Brahmâ was pleased with the song and presented to her an invaluable garland woven with excellent gems which had hitherto decorated his own head. Lord Kriṣṇa gave her the best of gems called the Kaustubha; Râdhâ likewise gave her an excellent garland of gems Viṣṇu gave her a wreath of wild flowers; Lakṣmî presented to her an ear-ring in the form of a fish.

152-161. Durgâ, the primordial Nature, made her the rare gift of faith in Hari. The Fire god presented to her a piece of cloth pure like fire. Dharma

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gave her virtue fame and a religious turn of mind. The Wind-god gave her a pair of anklets made of gem. At this time, S'iva, at the instance of Brahmâ began to sing pleasing songs of Krisṇa calculated to produce in the mind raptures in relation to the Râsa. Whereupon the gods lost their consciousness and became motionless like pictures painted on the wall. They recovered after a while and observed the sphere of the Râsâ. That sphere, later on, was deluged with water and became void of Râdhâ and Krisṇa. At this extraordinary sight, the cowherds, male and female, the gods and the twice-born saints began to weep loudly. Brahmâ realised the fact by meditation that Krisṇa with Râdhâ had been liquified and this incident took place with the approval of Krisṇa. Then the gods including Brahmâ adored Him thus "O Lord, manifest to us your image as desired by us." Thereupon there was a sweet voice from the sky which was audible to all this: 'O gods, I am the Eternal spirit; and Râdhâ, too, who wields a form out of mercy to her worshippers represents my energy. It is needless for us to assume forms. The Manus, men, Munis and the Vaisṇavas being consecrated by my Mantras will be able to come to the Goloka to obtain a glimpse of our sight.

162-170. O gods, if you are determined to see me, let S'iva carry out one of my commands. O Brahmâ, you are the dispenser of fate. Please request S'iva, the preceptor of the world, to compose a particular S'âstra (holy scripture) and the Vedangas. The S'âstra should be such as to be able to fulfil all desire: it should be full of wonderful Mantras; it should prescribe the methods and order of worship, hymn, meditation, amulet etc. You should carefully preserve my Mantra, amulet and Dhyân. Only one person out of a hundred or thousand persons will adhere to my tenets; and men of his type will be consecrated by my Mantras and thus be able to attain my proximity. If others come here, every thing in Brahmâ's creation will be ineffectual or rendered fruitless. There are five kinds of people in the world; *viz.*, those who respectively live on Earth, in Heaven, in the Pâtâl, in the Brahma-loka, and in the Goloka, which last is the resort of the Vaisṇavas. First do promise before this godly assembly to perform the work assigned by me. Then you will be able to see me.

171-179. When this voice was heard, Brahmâ, the lord of the universe, cheerfully told S'iva about it. The great philosopher and the lord of wisdom S'iva, thereupon, took the Ganges-water in the folds of his hands and promised thus: "With a view to carry out the Lord's command, I shall compose an excellent S'âstra dealing with the illusions of Visṇu and relating to incantations, Mantras, etc., and thus constituting the essence of the Vedas. Whoever perjures himself with the Ganges-water in his hand is implicated in the cob-web of time as long as Brahmâ exists." O Brâhmin, when S'iva said so Krisṇa manifested Himself there along with Râdhâ. When the gods saw the Supreme Being, the gods with great glee again began to perform acts of festivity. In course of time, Lord Sambhu lighted up the lamp of the S'âstras as promised I have just described to you the rare, abstruse and mysterious subject desired by you Gangâ is the outcome of the liquid that flowed from the bodies of Râdhâ and Krisṇa at the Goloka. She, *i.e.*, Gangâ gives redemption and faith. The Supreme Lord has deputed her to different places. She is the likeness of Krisṇa and worshipped throughout the world.

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CHAPTER XI.

1-24. Nârada said, "After the lapse of 50,000 years of Kali, where will this most blessed goddess Gangâ go to? Please tell me this in detail." Nârâyaṇa answered, "By the will of God and by the curse of Vâṇî, she will descend to India; and when the curse is over, she will go back to the Vaikuṇṭha. Saraswatî, Pudmâ, and Paghâ will go back to Hari after the curse is over. Gangâ, Saraswatî and Lakṣmî are the three wives of Hari. The S'ruti holds that Tulṣî is his fourth wife. Nârada said, "How did Gangâ become the favorite spouse of Hari?" Nârâyaṇa answered, "Gangâ emanated as liquid from the bodies of Râdhâ and Kriṣṇa. She had her genesis at the Goloka. She sprang from the digits of Râdhâ and Kriṣṇa; hence she is their likeness. She is the presiding deity of the waters. She has an incomparable beauty, a never-fading youth; she is decorated with gems; her face is like the autumnal lotus blooming at noon. She is lovely; her colour is like that of heated gold. She has the grace of a hundred Moons. She has a refreshing aspect and is virtuous; her thighs are fleshy and hard; her breast is thick, curved, elevated and hard; her eyes are full of lovely and arch glances. She wields a wreath of jasmine flowers. Her forehead is marked with sandal-paste and vermilion. Her neck is adored with leaves annointed with musk. Her lips are crimson like Bandhûka flowers. Her teeth are bright like seeds of pomegranate. She puts on clothes bright like fire and dresses herself with the ends of her cloth lied in front into a knot upon the waist. Excited with lust, this goddess concealed her face and obscuring the face of Kriṣṇa with her glance, (*i.e.*, looking at Him with wrapped attention), she sat down with pleasure on His left side. Without winking, she began to drink the honey of His face with her eyes. She constantly smiled. Her mien was cheerful. The passion which animated her heart and impelled her to enjoy the fesh society of Kriṣṇa reduced her to this condition. The grace of His body entirely subdued her and she was about to faint; when Râdhâ suddenly turned up with millions of cowherds, graceful like countless Moons. Her face was flushed with anger; her eyes looked like red lotuses. Râdhikâ who was beautiful like the white Champaka, whose gait was gentle like that of an elephant, who was decorated with precious gems and who put on a yellow cloth, bright like fire, tied into a knot round her waist; whose feet, like lotuses, were coloured red and decorated with oblations presented by Kriṣṇa, with gentle steps descended from the car of gem. Her female attendants flourished the chowrie or fly-brush and served her. Beneath the partings of her hair, her bright forehead was marked with sandal-paste and vermilion. Her body was shivering with rage. At the same time her chignon covered with the garland of Pârijâta, her nose and lips began to shiver.

25-30. She went and sat down on a diamond-throne by the side, of Kriṣṇa. Her attendants filled Kriṣṇa's assembly. When Kriṣṇa saw her, He got up reverentially and affectionately and sweetly greeted her. The cowherds, panic-stricken, bowed low and adored her. The Supreme Being also worshipped her: and Gangâ, frightened, got up from her seat, accosted her and modestly enquired into her welfare. But, through fear, the throat and palate of Gangâ were dried up. Through meditation, she took shelter in the lotus feet of Kriṣṇa. Kriṣṇa, knowing her fear, fixed Himself in her heart, cheered her up and encouraged her. Thus she became consolate.

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31-41. After a while, Gangâ looked up and saw Râdhikâ seated on a throne and effulgent with the glory of Brahma. She is the Eternal cause of countless worlds and yet young like a girl of twelve summers. She is matchless in grace and virtue; tranquil in disposition, enchanting, having endless forms, with no beginning or end, lovely in appearance and refreshing in mien. She is all good, chaste, blessed and devoted to her husband. She is a paragon of beauty among damsels, half of the body of Kriṣṇa and equal to Him in valour, age and grace. She was worshipped by her consort as Mahâ-Lakṣmî. She was full of radiance which pervaded the whole Divine assembly. She was constantly chewing the betel-leaves, (rare to others,) offered to her by her maids. She is the Eternal goddess, blessed, honoured and exacted respect from others. She is the presiding goddess of the life of Kriṣṇa and the image of Lakṣmî, His spouse. The goddess Gangâ was not satiated sufficiently with the sight of Râdhâ the mistress of the Râsâ and, without shutting her eyes, she began to drink, with her eyes, as it were, the beauties of Râdhâ. At this time, O saint, Râdhâ, modestly and sweetly addressed Kriṣṇa thus. "O Lord of my life, who is this auspicious nymph that lustfully and with flushed eyes is sitting by your side? She almost faints with felicity caused by the sight of your beauty and, concealing her face with cloth is beholding you again and again.

42-50. You are also excited with passion and smiling. In my very presence, you indulge in vile tendencies. But, belonging to the female sex, I am simple at heart and excuse you through love. O licentious Being, get out of the Goloka with your dear wife. Otherwise, you will come to grief. In the sandal forest, you were united with Virajâ where at the request of my maids, I excused you. There you got a hint of my arrival and instantly disappeared. Virajâ, too, quitted her body, (*i.e.*, committed suicide) and took the form of a stream. This river is one crore of Yojans in breadth and four times, as much in length. She exists still as a mark or demonstration of your good fame. When Virajâ was turned into a river, I went home. Then you went to her and loudly cried out "Virajâ! Virajâ." The accomplished ascetic lady Virajâ came out of the waters with a form covered with ornaments and showed herself to you. You embraced and impregnated her. This accounts for the genesis of the seven oceans.

51-58. I have also seen that in the forest of Champaka you were united with a cowherdess named S'obhâ. As you heard the sound of my footsteps, you disappeared; and S'obhâ quitted her body and went to the sphere of the Moon. Her body was turned into a tender light and you, with a broken heart, distributed that light among gems, gold, diamonds, women's faces, excellent clothes, silver, sandal-paste, leaves, ripe-fruits, crops, holy temples and royal palaces. I have also seen that you were united in the and of Vrindâ-vana with a cowherdess named Prabhâ. As you perceived my approach, you disappeared. Prabhâ quitted her body and went to the sphere of the Sun. Her body was turned into valiant lustre. Then you went to that place, began to weep out of love and wielded the lustre in your breast. But afterwards through fear and shame, you quitted the lustre and distributed it severally among the fire, the kings, the men, the gods, the robbers, the snakes, the

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Brâhmiṇs, the Munis, the devotees, fortunate women and celebrated personages. Thereupon you were prepared to weep.

63-74. In the sphere of the Râsa you were like wise united with a nymph named S'ânti. In the month of spring, decorated with lovely wreaths, annointed with sandal-paste, adorned with gems and ornaments, you enjoyed her society in a diamond temple lighted by lamps. Lord, the lovely S'ânti chewed betel-leaves offered by you ; and she offered betel to you, which you ate. But as soon as you heard the sound of my approach, you vanished. She, too, dying, merged in you, and her body was turned into excellent virtues. Then you wept and out of love distributed those virtues severally among dispassionate people, the virtuous Viṣṇu, the chaste and pious Lakṣmî, the Vaiṣṇavas, the anchorites, virtue (Dharma) and pious men. I have already seen you (annointed with sandal paste, in beautiful dress), fainting on account of the excess of joy which you felt in the society of a cow-herdess named Kṣamâ who was likewise ornamented with gems, annointed with sandal-paste, lying down in sweet repose on a flowery bed and giving you a warm embrace. It was I who roused you both to consciousness, remembor. I took away your yellow-dress, your lovely flute, wreath of wild flowers, the Kaustubha gem and the diamond ear-ring. But at the request of my maids and out of love I returned them to you. Out of shame, you turned black and still you are black.

75-84. This nymph, in mortification, quitted her body and went down to the earth where her body was turned into excellent attributes. Then you wept and affectionately distributed the attributes in different forms among Viṣṇu, the Vaiṣṇavas, the religious men, virtue, weak men, the anchorites, the gods and the savants. Lord, I told you everything. Do you wish to hear anything more ? I know your other attributes also.' So saying Râdhâ with eyes red like lotus attempted to address the abashed Gangâ. But the adept Gangâ realising the feelings of Râdhâ disappeared from the assembly and entered into the mass of waters. The adept Râdhâ also realised by meditation the condition of Gangâ and prepared to drink up the all-pervading stream as if she were a handful of water. The adept Gangâ happened to know of her determination and, to save herself, she entered into the lotus-feet of Kriṣṇa. Then Râdhâ searched her in the Goloka, the Vaikuṇṭha, the Brahmâ-loka, but could not find her out.

85-90. For scarcity of water, the Goloka lotuses were dried up and the water-animals almost lost their lives. Thereupon, Brahmâ, S'iva, Viṣṇu, Ananta, Dharma, the Sun and, all other gods ; the Manus, the men and the adept ascetics with throats parched up for draught with thirst came in a body to the Goloka and worshipped the super-natural, Eternal Being, Kriṣṇa. Kriṣṇa is adorable and the source and author of all boons. He is void of determination and image, unmixed with everything and without any support He is void of qualities without determination and incorruptible. He is self-willed, and takes a form out of compassion for His vatories. He is eternal, the likeness and lord of truth and the witness of every act. He is supreme, the great Lord, the spirit universal. All bowed to Him low and worshipped Him.

91-104. With a mind quivering with emotion, with streaming eyes, they all began to adore Him thus :—The effulgent Supreme Brahma is the final cause.

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He enjoys the breeze of the fly-brush fanned by the cow-herds who are seated on excellent diamond thrones. Being surrounded by millions of cow-herds, He always witnesses the lovely dance of the milk-maids. His body is annointed with sandal-paste. He is decorated with gems. He is dark like a new cloud, tender in age, clad in yellow garments. He looks like a shephered boy aged 12 years. He has the grace and radiance of ten millons of Moons ; He is eclipsed by His own glory ; hence He is lovely and enchanting. He has the charm of crores of Cupids. The smiling milk-maids behold Him constantly and, gorgeously clad, drink His beauty as it were with their eyes. He lives in the heart of Râdhâ dearer than His life ; and He taste the fragrant betel-leaves offered by her. He is perfect. The gods beheld Him every-where in the sphere of the Râsâ. The Munis, men, adepts and devotees were astounded at the sight. They discussed the matter among themselves and they requested Brahmâ to reveal their object or purpose to Kriṣṇa. Thereupon Brahmâ went to Kriṣṇa and saw that Viṣṇu was seated on His right hand and S'iva, on His left hand. Then they saw that the sphere of the Râsâ was full of Kriṣṇas who were all happiness and joy ; and all were similar in dress and position.

105-122. All had two hands each ; and each had a flute in his hand ; the diadem of each was adorned with the plumage of a peacock. Each was decorated with the gem called Kaustubha. All of them possessed lovely structures and were tranquil in appearance. All were equal to the Supreme Lord in points of virtue, ornament, beauty, valour, age, grace, garment, fame, action, form and curvature or bend. They were all perfect and vested with Divine attributes. It was impossible to say who was the master and who was the servant. Kriṣṇa was at times full of incorporeal light ; at other times, He assumed a form. On other occasions, He was with and without a form at one and the same time. At one time there was only one Kriṣṇa with only one Râdhâ : at other times, there were distinct Kriṣṇas seated with distinct Râdhâs. At one time Kriṣṇa assumed the form of Râdhâ ; and, *vice-versa*, Râdhâ assumed the form of Kriṣṇa on other occasions. This sight did not enable Brahmâ to make out whether the Supreme Being was male or female. Then Brahmâ by meditation adored Kriṣṇa centred in the lotus of his heart and expressed his own inferiority to Kriṣṇa in various ways. Later on, by the command of Kriṣṇa, the four-faced Brahmâ opened his eyes and saw only one Kriṣṇa planted in the heart of Râdhâ. He was surrounded by His retinue, the cow-herds. At this sight Brahmâ and others cheerfully adored Him again and again. Then the omniscient Lord, the soul and Lord of all, the efficient cause of the universe, having realised their intention spoke thus: "O Brahmâ, O Viṣṇu, have you reached here safe ? "O S'iva, come here and may you all live in happiness ! You have come here to fetch Gangâ. But Gangâ through fear has taken refuge in my feet. Râdhâ was about to drink her up as a handful of water. So she has come to me. I am just going to release her from my feet ; but, O gods, cheer her up." Brahmâ having heard this began to adore the all adorable Râdhâ with a smiling aspect. The dispenser of the four Vedas, the four faced Brahmâ, with his four mouths, with a modest inclination of his head adored her thus: "O goddess, at the sphere of the Râsâ when both you and Lord Kriṣṇa were spell-bound by the song of S'iva, Gangâ came out of your person in the form of liquid. Gangâ is the product of the digits of you both. Therefore she is a dear to you as your daughter. Let her worship you by taking your

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Mantra; in that case Viṣṇu will be her husband in the Vaikuṇṭha; and the Lavaṇa (salt) ocean, a product of the digit of the Lord, will be her husband on earth."

123-126. "O goddess, you are the image of that all pervading Râdhâ who lives in the Goloka. Ambicâ, her offspring is therefore called her daughter." Râdhâ, when she heard this, smiled and promised to condone Gangâ's fault. Then Gangâ emanated from the nails of the members of the foot of Kriṣṇa. Afterwards the tranquil Ganges, the presiding deity of the water, got up and took her seat in a condensed form in the midst of the assembly. Brahmâ took some water and poured the same in his wooden water-pot. S'iva put some water on the half Moon fixed in his head.

127-137. Thereafter Brahmâ gave Râdhâ's Mantras to Gangâ, related to her the hymn, amulet, Dhyân, method of worship appropriate to Râdhâ and instructed her with regard to the Puraś-charaṇa (repetition of the name of a deity attended with burnt offerings, oblations, etc). Gangâ worshipped Râdhâ and went to the Vaikuṇṭha. O saint, Lakṣmî, Saraswatî, Gangâ and Tulsî are the four wives of Nârâyaṇa. Then Kriṣṇa smiled and explained to Brahmâ the revolution of *Time*, incomprehensible to the ignorant. Kriṣṇa said, "O Brahmâ, Viṣṇu, Maheśa, you had better accept Gangâ. Now just listen to me about the period of the time that has elapsed since your arrival here. You and other gods the Munis, Manus, adepts and devotees at present dwell by my side in the Goloka which is not affected in the least by the operation of Time. This is why you are still alive. But this is the critical time of the absolute dissolution of the world. The whole world has been deluged. The universe including Brahmâ and others has merged in me. Behold, O Brahmâ, the whole world excepting the Vaikuṇṭha has been deluged with water. Therefore go back and create the universe again. Other worlds with other Brahmâs, I also propose to create. Therefore go back soon with the gods. A single wink of my eye causes the downfall of one Brahmâ. In this way, countless Brahmâs have disappeared."

138-141. O saint, the Lord of Râdhâ having said so entered into his seraglio; and the gods also returned and took part in creation. Gangâ, the goddess, pervaded the Gologkâ, the Vaikuṇṭha, the S'iva-loka and the Brahma-loka and, by the command of god, occupied the places which were her former resorts. She came out of Viṣṇu's feet; hence she is called Viṣṇu-Padî. I just told you the pithy, pleasing, sanctifying, excellent account of Gangâ in detail. Now what do you want to hear more?

CHAPTER XII.

1-17. Nârada said: "O Lord, Lakṣmî, Saraswatî, the world-sanctifying Gangâ and Tulsî are the four wives of Nârâyaṇa. I heard they went to the Vaikuṇṭha; but I do not know how they became his wives." Nârâyaṇa said, "When Gangâ went to the Vaikuṇṭha, Nârada followed her and addressing the Lord of the universe spoke thus:— "This goddess sprang from the bodies of Râdhâ and Kriṣṇa in the form of liquid. She is therefore the presiding deity of this element (water) and incomparable in beauty. She has a perpetual youth, a

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sweet disposition and is a paragon of beauty. She is chaste and pure, free from anger and pride. She did not desire to marry any-one except Him from whose body she came out. But the effulgent Râdhâ was jealous of her on this account. She was about to drink her up. Gangâ was afraid and discreetly sought shelter in the feet of Lord Kriṣṇa. When I found that the whole world was dried up, I went with a petition to the Goloka. Kriṣṇa, the soul of the entire universe, having perceived my intentions, released her from the nails of the members of His feet. I have filled this Goloka with water by giving Gangâ the Mantra of Râdhâ and after having bowed to Kriṣṇa have brought her here. O witty Lord, you appreciate wit and you are the lord of gods. Marry this jovial damsel according to the Gandarva rites. You are a gem among gods; and she is a gem among nymphs and goddesses. Combination of a clever gallant with a clever sweet-heart is pleasing. Any one who shuns a damsel courting him voluntarily is forsaken by the goddess of fortune. A learned man does not despise nature; as every man appertains to nature and every woman has sprung out of her digits. You are the identical Lord, having no beginning, void of attributes, super-natural, with two forms *i.e.*, Kriṣṇa with two hands and Viṣṇu with four hands. Râdhâ, in the beginning, came out of the left side of Kriṣṇa. As Kamalâ came out of His left side, so Gangâ came out from the right side. Springing out of your body, she wants to marry you. Like Puruṣa (the Supreme Being) and Nature, a man and a woman are indissolubly associated."

18-23. So saying Brahmâ handed her over to him and went away. Hari then married her according to the Gandarva rites. He constructed a lust exciting bed annointed with sandal-paste and enjoyed the society of Gangâ. This goddess went to the earth and occupied her former position. But as she came out from the feet of Viṣṇu, she is styled Viṣṇu-padî. The jovial Gangâ almost fainted through the excess of enjoyments caused by association with her jovial Lord. But Lakṣmî was, by no means, jealous of her. Vâṇî was jealous of Gangâ who, however, did not reciprocate the sentiment. When Gangâ was married, Viṣṇu had three wives. Subsequently, he had four wives, including Tulsî.

CHAPTER XIII.

1-6. Nârada asked, "How did the chaste Tulsî become the wife of Nârâyaṇa? In her previous life where was she born? Who is she? To what pedigree does she belong? Whose daughter is this female ascetic? By the dint of what devotion did she attain Nârâyaṇa as her husband, a Being who is Supreme, super-natural, incorruptible, void of determination and omniscient; the supreme spirit who witnesses every thing, who is the form of all, who is the final cause, and who is the container and preserver of every thing? How was she converted into a plant? O solver of doubts, my inquisitive mind, curious to know all these points impels me to put to you these questions. Kindly remove from my mind these doubts.

7-13. Nârâyaṇa answered: "The Manu named Dakṣa-Sâbarṇi who sprang from the digits of Viṣṇu was famous for his good deeds and was virtuous and devoted to Viṣṇu. His son was called Dharma-Sâbarṇi. He too was a pious Vaiṣṇava. He had a pious son named Viṣṇu-Sâbarṇî whose son, again, was a

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great Vaiṣṇava named Râjsâvarṇi. This last named had a son named Vriṣa-Dhwaja who was devoted to S'iva. In his hermitage, S'iva himself dwelt for three celestial Yugas. S'iva loved him more than his sons. This Vriṣa-Dhwaja did not adore Nârâyaṇa, Lakṣmî or other gods. He abolished the worship of Lakṣmî in the month of Bhâdra and the worship of Saraswatî in the month of Mâgha. He did not take part in the sacrifice and worship performed out of deference to Viṣṇu. On the other hand, he criticised them rather severely.

14-23. Through fear of S'iva, no god cursed him. Once upon a time, the Sun cursed him saying "Be void of all grace.' Thereupon S'iva with a spear ran after the Sun in a rage. The Sun with his father took shelter with Brahmâ. S'iva with the trident in his hand went in a rage up to the Brahmâ-loka only. Placing the Sun before him, Brahmâ, who found no other means of rescue, went to the Vaikuṇṭha where he was followed by S'ankara with his spear. Through fear the palate and throat of Brahmâ, Kaśyapa and the Sun were dried up. Then they sought the protection of Nârâyaṇa, the Supreme Lord. They bowed to him again and again and submitted to him the cause of their fear. Hari graciously cheered them up saying, "O frightened magnanimous beings, be consoled ; you need not fear anything while I am alive. I protect with my Sudarśana all those persons who remember me in emergency. O gods, I am the Supreme Lord ; I create in the form of Brahmâ and destroy in the form of S'iva. I am the S'iva; and I am the Sun vested with three attributes. I preserve the world in various forms. Go back cheerfully. There is no cause of fear. All will be well.

24-29. By my boon, upto this day, you have nothing to apprehend from S'iva. This Lord S'ankara is the refuge of the virtuous. He is easily contented. He is the servant and the lord of his votaries and is great-minded. S'iva and the Sudarśana wheel are dearer to me than my life. These two excel every thing in the world in valour. Mahâdeva can easily create ten millions of Suns and Brahmâs. Nothing is impossible with him. Because he is constantly devoted to me, he is void of consciousness with regard to external objects. With five mouths he constantly recites my names and virtues and I also desire his welfare day and night. I favour people in the same proportion as they adore me. The presiding deity of good or virtue having worshipped me in the form of good is called S'iva (good) by the savants.

30-32. While the Lord was so saying, the red-eyed S'ankara arrived there, mounted on a bullock. He alighted hastily and with a modest inclination of the head, bowed reverentially low to the tranquil, Supreme Being, the Lord of Lakṣmî seated on a throne of gem.

33-45. O Nârada, that Being who was decorated with diadem, ear-rings, wheel and wreath of wild flowers ; who is dark in appearance like a new cloud ; who is graceful and vested with four-hands ; who is attended by his four-handed followers fanning the chowrie or the fly-brush ; who constantly chews the betel presented by his spouse Lakṣmî ; who is always delighted with the dance and songs of the Vidyâ-dharîs, who wields a form only with a view to show kindness to his votaries :—This Being (Nârâyaṇa) was first reverentially

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saluted by S'iva. Brahmâ was saluted by S'iva next. The Sun and Kaśyapa, after that, respectfully saluted S'iva. S'iva worshipped Viṣṇu, the Lord of all, and took his seat. The retinue of Viṣṇu then began to tend with their fly-brush S'iva seated at rest and relieved of the fatigues of his journey. S'iva on account of his contact with virtues characteristic of Viṣṇu assumed a cheerful aspect and with five mouths adored the Eternal Being. Thereupon Nârâyaṇa was highly gratified and, in that celestial assembly, thus addressed S'aṅkara with words lovely and sweet like nectar: 'O Mahâdeva, you are the emblem of all good and welfare. To enquire into your welfare, therefore, is ridiculous. Out of deference to the rules of society and according to the method prescribed by the Vedas, I put to you the question. He who yields fruits of devotion and gives all prosperity ought not to be questioned with regard to his asceticism or material prosperity. You preside over knowledge: therefore, a question put to you with regard to knowledge is useless. You are free from all calamities. To question the conqueror of death, therefore, with regard to his immunity from danger is impossible. You have come to my hermitage. What can I ask you about matters concerning your arrival? But why do you come here, so much agitated? This question I can put to you; and you ought to answer it."

46-57. Mahâdeva answered, 'Lord, King Vriṣâ-Dhwaja is dearer to me than my life. The Sun has cursed him; this is the cause of my hurried arrival here and my anger. Out of affection for my son, the king, I was about to kill the Sun who cursed him. But the Sun sought shelter with Brahmâ; and both have now sought your protection. Those who take refuge with you even by word of mouth or by meditation enjoy exemption from fear and danger and conquer death and decrepitude. What to talk of those who personally seek your protection? The recollection of Hari gives immunity from danger and causes all good. O Lord of creation, what will be the fate of my foolish votary who has forfeited grace by the curse of the Sun? The Lord, hearing this, answered thus, "In half an hour which has elapsed in the Vaikuṇṭha, twenty-one Yugas of the Heaven, (Swarga) have passed away. Vriṣa-Dhwaja through the revolution of irresistible and dreadful time is dead. His son Haṃsa-Dhwaja, deprived of his grace, also died in course of time. He has two sons named Dharma-Dhwaja and Kuśa-Dhwaja who are great Vaiṣṇavas; but they have, likewise, become graceless through the curse of the Sun. Deprived of their kingdom and prosperity, they prayed Kamalâ who, pleased with their meditation, will descend to the earth and through her digits, take her birth by turns out of the womb of the wives of these two princes O S'iva, go back; your votary is dead. O Sun, O Brahmâ, go back likewise." So saying, the Lord with his consort went inside. The gods with a cheerful heart went back to their respective hermitages; and Mahâdeva also with a view to contemplation went to the perfect and Supreme abode.

CHAPTER XIV.

120-. Nârâyaṇa said, "Dharma-Dhwaja and Kuśa-Dhwaja adored Lakṣmî by austere devotions and gained their respective boons. They got wealth, sons and the kingdom of the earth by virtue of those boons. Mâlâvatî, the

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wife of Kuśa-Dhwaja, in course of time, gave birth to a daughter who sprang from Lakṣmî's digits. As soon as the girl saw the light, she was vested with profound wisdom, got up in the confinement room and commenced to recite the Vedas. The savants called her Vedavatî. As soon as she was born, she bathed and went to the jungles for devotion. For one Manwantara, at the Puṣkara, she easily spent her time in devotion. She prevented every person from joining her and, devoted to Hari, went alone to the woods. By means of her devotion, her beauty increased with her youth and physical developments. Then, after the lapse of a Manwantara, as stated above, she heard a voice from the sky, "Fair one, in the next birth, you will obtain as your husband Hari who can hardly be attained even by Brahmâ." Hearing this she was much enraged and again absorbed herself in meditation in the solitudes of the Gandha-Mâdana mountain. Thinking that the place was reliable or counting on the security of the solitudes she dwelt there. Once upon a time, the irresistible Râvaṇa appeared before her. Taking him for a guest, she greeted him with oblations of water for the feet and entertained him with delicious fruits and cold water. The sinner ate the fruits etc., sat by her side and said, "O auspicious girl, who are you? Whose daughter are you?" The vile monster when he saw Veda-vatî blooming in her beauty like the autumn lotus, lovely, and with her breast elevated was excited with lust and, almost fainting, tried to ravish her by dragging her to his side. Veda-vatî stupefied him with angry glances The sinner being paralysed was unable to speak anything to her. The sinner then contemplated Lakhṣmî, the offspring of the lotus. The goddess was propitiated, restored him to his senses and again cursed him thus: "For my sake, you will be destroyed with all your relations. But as you have touched my body, behold, I am going to quit it" So saying, she died through the powers of her Yoga. Râvaṇa threw the body into the Ganges and thought thus: O! what a wonderful thing I have seen and what an improper act have I done! Thinking thus, he lamented a good deal and went home.

21-29. This chaste woman was born again as the daughter of Janaka and was called Sîtâ for whose sake Râvaṇa was destroyed with all his descendants. But as a result of her asceticism she got the Eternal Hari, Râma, as her husband and enjoyed his society for a very long time. She was conversant with the conditions of her previous birth and remembered the course or order of her antecedent devotions. But the enjoyments of her present life obliterated from her memory all traces of pain which she had experienced in her past life. The daughter of Janaka tasted the sweets of pleasure in the society of the young and graceful Râma. Râma was virtuous, witty, tranquil, well-dressed and good-looking to women. She got the husband, as desired by her. Then the truthful Râma, to carry out the word of his father, went to the jungles for a long time. Near the ocean, Sîtâ and Lakṣmaṇa were dwelling with Râma, when Râma saw the Fire (god) in the guise of a Brâhmiṇ. The truthful Fire-god was much afflicted at the sorrows of Râma and addressed him gently thus:

30-39. "Lord, I am going to tell you the future. The time has arrived when Sîtâ would be stolen from you. Fate is indispensable. There is no force like Providence. Therefore give my mother Sîtâ to me; and keep the shadow of Sîtâ with yourself. At the time of the ordeal by fire, I shall

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restore the real Sîtâ to you. The gods have therefore sent me to you. I am not a Brâhmiṇ. I am the god of Fire." Râma when he heared this did not say anything to Lakṣmaṇa but with a heavy heart complied with the wishes of the Fire. O Nârada, the Fire-god, by dint of his meditation, constructed an imaginary Sîtâ virtuous like the real Sîtâ and gave her to Râma. The Fire-god requested Râma not to divulge the secret to any one, took Sîtâ and went away. What to talk of others, even Lakṣmaṇa did not know anything about the matter. At that time Râma saw a golden stag. Sîtâ affectionately asked Râma to go in quest of it. Râma deputed Lakṣmaṇa to preserve Sîtâ in that dense forest, followed the stag and killed him with a sharp arrow. Just before his death that fictitious stag shouted "O Lakṣmaṇa, O Lakṣmaṇa" and with the spectacle and recollection of Hari who was standing in his presence expired. The treacherous demon forsook the form of a demon and riding on a celestial car went to the Vaikuṇṭha.

40-50. At the gate of the Vaikuṇṭha, there were two door keepers named Jaya and Vijaya. Jaya was the stronger of the two and constantly guarded the threshold. By the curse of Sanaka and others, he had been born as a Râkṣasa. Now he quitted the body of a Râkṣasa and became a door keeper again. Then Sîtâ, hearing the shout of Lakṣmaṇa imitated by that demon, sent Lakṣmaṇa in quest of Râma. When Lakṣmaṇa went away, the haughty Râvaṇa stole Sîtâ and easily carried her away to Lankâ (Ceylon). Râma, when he saw Lakṣmaṇa coming, became very sorry, soon went back to the hermitage and could not find Sîtâ. Missing Sîtâ, Râma lamented bitterly and fainted. When he came to his senses, he wandered through the forest in quest of Sîtâ. In course of time, on the coast of the river, he got the message of Sîtâ from Jatâyu and fastened (*i e.*, constructed a bridge across) the ocean with the help of monkeys. With sharp weapons he killed Râvaṇa with all his kith and kin and recovered the sorrowful Sîtâ. Râma soon prepared to test the chastity of Sîtâ by the ordeal of fire. Then the Fire-god restored the real Sîtâ to Râma. The fictitious Sîtâ modestly thus asked Râma and the Fire thus: "Lord, tell me what I shall do now." The Fire-god said, "Go to the Puṣkara for devotion by dint of which you will be able to attain the dignity of the celestial goddess of fortune.

51-54. Accordingly, at the said shrine, the shadowy Sîtâ by a course of devotion which lasted for three lakhs of years attained the condition of the Heavenly Lakṣmî. In course of time she emanated from the sacrificial pit and was styled Draupadî. In the golden age she is called Vedavati, the daughter of Kuśa-Dwaja; in the Treta, she descends as Sîtâ; and her shadow is Draupadî the daughter of Drupada. As she exists in three Yugas, she is also styted Trihâyaṇî.

55-60 Nârada said, O remover of doubt, how did Draupadî get five husbands?" Nârâyâṇa answered. "When the real Sîtâ at Ceylon got back her husband Râma, the fictitious Sîtâ in the prime of her youth became rather anxious. By the command of the god of Fire and Râma, however, she adored S'ankara. But being excited with lust she demanded a boon from S'iva, thus:—O three-eyed god, give me a husband and repeated this statement five times. The merry S'iva smiled at her petition and said, "You will get five husbands." By virtue of this boon, the daughter of Drupada got five

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husbands. I just told you the incident. Now please listen to the main narrative.

61-65. When Râma got back Sîtâ, he handed over the reins of the Government of Ceylon to Bibhiṣana and returned to Ajodhyâ. After that he ruled India for eleven thousand years and then went to the Vaikuṇṭha with his relations. Veda-vatî, the offspring of the digits of Kamalâ merged in Kamalâ. O Nârada, I thus related to you the holy narrative likely to wash away sins and give religious piety. As the four Vedas incarnate always vibrated on her tongue, she was called Veda-vatî. I told you the account of the daughter of Kuśa-Dhwaja in brief. Now hear the story of the daughter of Dharma-Dhwaja.

CHAPTER XV.

1-4. Nârâyaṇa said, "Dharma-Dhwaja, the King, had a wife named Mâdhavî who used to pass her days merrily by dalliance with her husband on a lovely bed covered with sandal and flowers in the Gandha-mâdan mountains. Her body was annointed with sandal-paste and full of fragrance caused by the wind that kissed the sandal and the flowers. She was a gem among women. The frame of her body was lovely. She was crowned with ornaments. Both the husband and the wife were jovial and had a taste for amusement and a thorough knowledge of sexual science. Their amorous pastimes went on continually. They were so much absorbed in pleasure that though a celestial century passed away, they had no idea of time.

5-15. When the King came to his senses, he desisted from his lust. But the licentious Queen was not satisfied. She became pregnant and the conception lasted for a celestial century. She became more and more graceful, day by day. On an auspicious day and moment, on the lunar day of the Kârtikî Purṇimâ, on Friday, she gave birth to a lovely, auspicious daughter who partook of the digits of Lakṣmî. There were marks of lotus on her feet. There was the grace of the celestial Goddess of Fortune in her person. She is the presiding goddess of Royal Fortune. Her face resembled the Moon of autumn; her eyes were the counterpart of blooming lotuses; her lips, looked like Bimbas. Smiling she began to survey the room of confinement (where she was born). Her hands and the soles of her feet were crimson; her nave was deep and lovely. Above that, there were three folds or wrinkles close to the navel. Her buttocks were round. Her body was delightfully warm in winter and cold in summer. She had huge loins, hard breast and a thin waist. The light emanating from her body encircled her like a halo. Her body had the hue of white Champaka and she was possessed of excellent hair. As she was a matchless beauty, the historians styled her Tulsî. As soon as she was born, disregarding the remonstrances of others, she went to the Badri jungles for devotion, just like Goddess Nature deputed by Brahma.

16-29. She resolved in her mind that Hari should be her husband and for a celestial lakh of years she prayed in the said forest. In summer, she subjected herself to five kinds of heat: in winter she merged in water; and in the rainy season, she frequented the funeral grounds and was exposed

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to tremendous rain-fall. For 20,000 years she subsisted on fruits and water; for 30,000 years, she chewed rotten leaves; for 40,000 years, she subsisted merely on air; and for 10,000 years she took no food. Brahmâ, finding that she was beyond the range of vision and standing on one leg came to that hermitage to grant her boon. The nymph, when she saw Brahmâ at that place mounted on a swan, bowed to him low, Brahmâ said, "Tulsî, crave a boon. I ona (?) give you faith in Hari or emancipation or freedom from death and decrepitude." She replied "Lord, I tell you what I desire. You are all-knowing I cannot feel any shame in revealing to you my heart's desire. Formerly, I was a cow herdess in the Goloka. A servant of Kriṣṇa, I was constantly in his service. Insprang from the digits of Râdhâ and was her favourite companion. Once upon a time, I fainted through excess of enjoyments afforded to me by the society of Govinda in the sphere of the Râsa. Suddenly Râdhâ turned up and saw me in that condition. Blinded with fury, she rebuked Kriṣṇa and cursed me saying, 'Vile one, avaunt; and take your birth as a human being.' where upon Govinda told me, 'O cowherdess, by dint of your devotions in India, through Brahmâ's boon, you will attain the four-handed Viṣṇu who is but a form of myself as your husband." So saying he disappeared. Through fear of Râdhâ, I quitted my body and now I have been born in India. Lord, I want to have that graceful and tranquil Nârâyaṇa for my husband. I crave this boon."

30-40. Brahmâ said, "An outcome of the digits of Kriṣṇa, the valorous Sudâma has taken his birth in India. In the Goloka, he was impatient with lust at your sight. But for fear of Râdhikâ, he could not make you any advances there. S'ankha-chûḍa who is conversant with the conditions of his former life, through the powers of his asceticism, will be able to obtain you as his spouse by my boon. Fair one, you, too, know the history of your former life. Therefore wed him. Eventually, O nymph, you will attain Nârâyaṇa as your husband. By the dispensation of Providence, by the curse of Nâryaṇa, you will attain through your digits the form of an all-sanctifying plant (holy basil). You will be the best of flowers and dearer to Viṣṇu than his life. The workship of gods will be ineffectual without you. At Vrindâ-vana you will turn into a tree called Vrindâ-vanî; and with your leaves, the cowherds, male and female will worship Hari. In the shape of the presiding deity of the plant you will always enjoy the society of Hari in the guise of a cow-herd, by my boon." "Hearing this, Tulsî smiled and cheerfully addressed Brahmâ thus:—"Lord, I desire, it is true, the two-handed dark-blue Lord Kriṣṇa: and I do not desire the four-handed Lord to that extent."

41-51. But as I was disturbed in my sexual intercourse with Govinda, while my desire was not yet satisfied, so by the bidding of Govinda only, I pray that I may be married, to the four-handed Lord Nârâyaṇa. If, however, by your grace, I am to get Govinda again, then, first dispel by your boon my fear of Râdhikâ. Brahmâ said, "I give you this mystic syllable or Mantra of Râdhikâ consisting of sixteen letters. By my boon, you will be like her life beloved to Râdhâ who herself will sanction your clandestine intercourse with Kriṣṇa. Kriṣṇa will like you as much as Râdhâ. So saying the Lord of the universe instructed her with regard to the Paraścharaṇa, the Mantra of sixteen letters, the hymn, amulet and other forms of worship appropriate to Râdhâ and disappeared after blessing her.

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Then Tulsî, according to Brahmâ's precept, in that Hermitage of Plums recited the desired Mantras of her previous birth. After twelve years' adoration, she became an adept. Whereupon she obtained the boon desired and reaped the fruits secured by very good luck, unattainable by others. She cheered up, as the troubles of her asceticism ended. When people gain their objects, the recollection of their past sorrows is also delightful to them. Tulsî ate and drank merrily and used to repose on a lovely bed decorated with flowers, sandal, etc.

CHAPTER XVI.

1-13. Nârâyaṇa said, " When the excellent Tulsî in the prime of her youth merrily spent her time, desiring all the while the society of Kriṣṇa, the God of Love Kâma discharged five arrows at her. Tulsî annointed with sandal and covered with flowers was shattered by the shaft. She fluttered with joy; her eyes became red. At times, she looked emaciated. In one moment she fainted, grew restless or drowsy. At other moments, she was excited or warm with lust. Now she fainted; now she recovered and was afflicted with sorrow. At other times she got up from the bed, walked to and fro, sat down or lay down. This abnormal condition of her body and mind increased day by day. Her downy bed was turned into a bed of thorns; the delicious fruits and water which she used were turned into poison; her house became a desert; her soft, delicate cloth became warm like fire; the mark of vermilion on her head was painful to her like a boil. In a moment, in a state of coma, or while she was drowsy, she saw a well-dressed, smiling and jovial youth whose body was covered with gems and annointed with sandal-paste. With his head adorned with wreath he beheld her face and with lustful words kissed her mouth and lips, again and again. On a lovely bed, he enjoyed her society and embraced her. At times he went away, but returned in a moment. She seemed to address him thus, " O Lord of my heart, where are you going, stay a while." Then she recovered from her fit and wept, again and again. O Nârada, Tulsî thus passed her days.

14-24. On the other hand, the great devotee S'ankhya-chûḍa, having become an adept by virtue of his devotion to Kriṣṇa at the Puṣkara, wielded the all-auspicious amulet and having obtained the boon after his heart from Brahmâ came to the Hermitage of the Plums by (Badrikâsrama) his command. O saint, Tulsî saw him approaching. He was in the prime of his youth, valorous like Cupid, graceful like the white Champaka and decorated with gems. His face was like the full moon of autumn; his eyes were like autumnal lotuses in full bloom; he was mounted on a superb car; his cheek flashed with the lustre of the ear-rings; his neck was adorned with Pârijâta wreath; his body was annointed with musk and saffron: and it was fragrant with sandal-paste. Tulsî, at his sight, hid her face and with a smile cast slanting glances at him. She blushed at the idea of the first interview and bowed down her head abashed. The lustful Tulsî drank the lotus of his face, as it were, with her eyes. S'ankha-chuḍa also beheld the handsome girl seated on a lovely bed covered with flowers and sandal.

25-31 Her loins were fleshy and hard; her teeth had the splendour of pearls; her lips were like Bimbas: her nose, very graceful; the colour of her

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body was like that of heated gold. She looked like the autumnal Moon. She attracted the mind by the splendour of her own lustre and was very lovely. Below the partings of her hairs, the mark of sandal-paste with the mark of musk and, below that, the mark of vermilion considerably added to her grace. Her navel was low and yet deep. Below the abdomen, the three folds of wrinkles were prominent The palms of her hands were red like lotus and graced with shining nails ; her feet were radiant and crimson like land lotuses and coloured with lac-dye. The nails of the members of her feet were also like lotuses. In a word, she was covered with lotuses. Her bright nails surpassing in beauty the Moon of autumn gave her a matchless charm. She wore a valuable chain of diamonds.

32-40. She was decked with excellent, jingling ornaments ; and her chignon was decorated with jasmine wreath. Her cheek was adorned with ear-rings having the cut of a fish. An excellent diamond-wreath decorated her breast. Amulet, bracelet and lovely ornaments for arms made of conches adorned her frame. Her fingers were decked with rings of gem. When he saw the lovely maiden, he addressed her thus :—" O blessed nymph, whose daughter are you ? And how have you come here to this forest to confer all sorts of blessings on people ? O honoured damsel, you are the visible representation of celestial happiness and sexual enjoyment ; and you are the best of women. You are a paragon of beauty and can cause bewilderment among saints. Why are you silent, O gracious lady ? Accost your servant with the melody of your speech." Hearing this, Tulsî of charming eyes, excited with passion, with an inclination of her head addressed him thus :—

41-51. " I am the daughter of Dharmadhwaja. I dwell here to practise asceticism. Who are you ? A good man, if he sees a virtuous woman alone, does not talk to her. Go away wherever you please. The S'rutis hold that only a vile man desires a woman. For she is sweet at first, but afterwards proves fatal to him. The mouth of a woman rains honey, but her heart is like a jar full of poison. She uses sweet words ; but her heart is keen like a razor. She has an eye constantly fixed on her own object (or the main chance) on account of which she is submissive to her husband. Otherwise, she is disobedient. Her face is cheerful, but her mind is unclean. Her character cannot be fathomed by the Vedas or the Purâṇas. No wise man believes a vile woman. No one is her friend or foe. She always desires a new lover. A woman when she sees a man well-dressed, desires him at heart ; but, outwardly, she displays her chastity or modesty. Naturally, she is lustful, harbours lust and enchants the mind. Outwardly, she conceals her lust and is very modest ; but she is ready to swallow her lover, as it were, if she finds him in secret. A woman sows the seed of quarrel, looks offended for want of sexual intercourse, is afraid of excess and at the same time grieved with moderate enjoyment.

52-60. A woman likes an accomplished gallant more than sweetmeat or refreshing water. She loves a man expert in matters of lust more than her son. He is dearer to her than her life. A woman regards an old or impotent man as her enemy and is always ready to fight with him in a fit of rage. Like a lizard who sucks the blood of a cow, she sucks his blood on several pleas. She is the embodiment of rashness and a mine of vices. She is hypocritical,

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recalcitrant and treacherous. Her beauty enchants even Brahmâ and other gods. She is an obstacle to the path of devotion, a hindrance to emancipation, an impediment to Hari's faith, an asylum of all delusion and is a living chain which ties mortals to the sea of the world. She is practically a sorceress (a magician) and represents vile desire. Apparently, she wields beauty; but inwardly she is like a cup of ordure, urine, foul fume and polluted blood.

61-72. Providence, while creating her, designed that she should prove to be the spirit of delusion to the deluded and that she should administer poison to those who desire redemption; in fact, she is a creature who should, on no account, be desired and by all means be shunned." O Nârada, S'ankha-chuḍa, when he heard her words, answered thus with a smile:—"O goddess, your words are not wholly unfrue. A part of your statement is true and a part, not true. God has divided the fair sex into two classes, *viz.*, those who are chaste and those who may be easily seduced. The chaste woman is praise-worthy; the unchaste one should be condemned. Lakṣmî, Saraswatî, Durgâ, Sîtâ, Râdhâ are not the creatures of Brahmâ; the women who are the outcome of their digits are chaste. Such women are worthy of praise and celebrity and the source of all welfare. S'ata-rupa, Tulsî, Ahalyâ, Vedavatî, Gangâ, S'achî, Ahalyâ etc., are celebrated as virtuous or chaste women. In every age, they are born as such.

73-80. The Heavenly prostitutes and the Earthly whores, concubines etc., are unchaste. They are not worthy of praise. A woman vested with the attribute of Satva (virtue) is naturally good and pure. Savants call her chaste. Krityâ women are of two kinds, *viz.*, those who are respectively vested with the principles of activity and ignorance. A Krityâ woman (one who can easily be seduced) vested with the attributes of activity, preserves her chastity for want of opportunity or place, through absence of her gallant, through disease or bodily pain, on account of her association with virtuous people, owing to her habitation in an over-crowded place, through fear of enemies or the king. Savants regard such a woman as belonging to the second class. The Krityâ (a woman who can be easily seduced) in whom the principle of ignorance is predominant belongs to the lowest class. She is irresistible. A virtuous man does not court the wife of another in public or in private; but I have come to you by Brahmâ's command to marry you according to the Gandharva rites.

81-97. I am S'ankhya-chuḍa, the demon, the enemy of the gods. Before this birth, *i.e*, in my previous birth, I was a cowherd named Sudâma, one of the eight celebrated cowherds of Goloka. Now, by Râdhâ's curse, I have turned into a demon. But through Kriṣṇa's grace I know everything. I know the history of my previous birth. You, likewise, know your own history. The society of Hari which you enjoyed led to your birth in India by Râdhâ's curse. I was desirous to enjoy your society in the Goloka but I was not successful in my design through fear of Râdhâ." O Muni, Tulsî, when she heard these words, smiled and cheerfully thus spoke. 'Learned people like you are admired even by savants and loved by ladies. You have defeated me in arguments. A man subdued by a woman is unholy and contemptible. He is criticised by his friends, the Manes and the Gods, his father and brother, both mentally and verbally. When a child is born or a relation dies, the twice-

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born people are purified in ten days; the Kṣatriyas in twelve days; the Vaiśyas in fifteen days; and the S'ûdras in twenty-one days. The purification of a hybrid takes place in the manner prescribed on the occasion of the death of a mother. But a man subdued by his wife remains always impure. He becomes only pure when he is burnt to ashes. The Manes or the Gods do not accept from him oblations, cakes, flowers etc. A man enticed by a woman does not stand. in need of discretion, devotion, offerings to fire, worship, knowledge and fame All this is ineffectual to him. I tested your knowledge simply. A virtuous woman should wed a man after having tested him. Any one who gives his daughter to a man unqualified, old, ignorant, poor, foolish, deformed, wrathful, foul-mouthed, cripple, blind, deaf, dumb, paralysed, impotent, sinful, or recluse, (retired from the world) is guilty of Brâhmîṇ-slaughter. Anyone who gives his daughter to a Vaiṣṇava well—talented, tranquil, learned and youthful gets at once the benefits of ten grand horse-sacrifices.

98-105. Whoever sells his daughter in emergency or merely for the sake of filthy lucre goes to the Hell called the Potter's Cooking Vessel where he has to eat the ordure and drink the urine of his daughter for a period covered by the regime of fourteen Indras, in sucession and where he is bitten by crows and vultures. Thereafter the sinner is born as a fowler and has to bear the burden of meat on his head and to sell meat." When Tulsî said so, Brahmâ appeared there and was saluted by Tulsî and S'ankha-chuḍa. Brahmâ then addressed them thus:—"O S'ankha-chuḍa, what were you speaking to this girl? Marry her according to the Gandarva rites. You are a gem among males; she is a gem among females. The union of a clever pair is delightful. O King, who can abandon happiness which is unqualified and indisputable? Anyone who does so is a beast.

106-115. O chaste one, have you examined your gallant who can subdue both the gods and the demons? Be united, then, with this S'ankha-chuḍa and enjoy good fortune and the happy graces of your husband. Be united with him in the same manner as Rohiṇî is united with the Moon, Rati with Kâma, Aruṇdhatî with Vasiṣṭha, S'achî with Indra, Ahalyâ with Gautama, Târâ with Vrihaspati, S'atarupa with Manu, Aditi with Kaśyapa, Deva-Senâ with Kartika and Mûrti with Dharma. O beauty, wander, here and there, at will with your handsome gallant for ever. When your husband dies, you will go back to the Goloka and get Kriṣṇa as your husband." So saying and blessing them both, Brahmâ went back. Where upon the pair were married according to the Gandarva rites.

116-125. Anon, there was a beat of drum in the Heavens; and there was a rain of flowers from the sky. The demon S'ankya-chuḍa began to enjoy the society of his love. The chaste Tulsî fainted through the pleasures of the new love and was immersed in that lovely place in sensual enjoyment. S'ankha-chûḍa who was well versed in sexual science, by the conjunction of the different members of the body, experienced sixty-four kinds of pleasure prescribed by that science. At one time he took Tulsî covered with flowers and annointed with sandal-paste to a place redolent of flowers and at other times to the coast of the river or to a lovely grove and there enjoyed her society on a flowery

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bed. The pair of lovers, expert in matters of lust, did not rest day and night. Tulsî attracted the mind of her lord who in return deprived her of her consciousness. As a result of mutual friction, Tulsî took away the sandal marks from the arms and the sandal-paste from the breast of the demon who, in return, took away the vermilion-mark from her forehead. He hurt her breast with his nails. She impressed his left shoulders with her ornaments.

126-132. He bit her lips. She bit his cheeks. After that, their sexual intercourse ended. Later on they got up from the bed and dressed themselves Tulsî annointed her husband's body with fragrance, put a mark on his forehead with sandal-paste mixed with saffron and gave him a pair of clothes pure like fire, pleasing Pârijâta flowers, a valuable ring and costly gems. She then addressed him saying: "Lord, I am at your service. So saying, she began to drink, as it were, the lotus of his face with her arch glances."

133-156. The demon smiled. He looked at her face veiled with cloth, kissed her cheek and lips looking like Bimbas and presented to her the cloth of which he had robbed Varuṇa, the armlet which he had taken from Swâhâ, the ear-ring of which he had robbed Rohiṇî, the rings of Ratî, the ornaments of conches owned by Viswa-Karmâ, a wonderful chain, a bed and different kinds of ornaments and thus pleased her. He arranged the chignon of his love and decorated it with garlands. He covered her cheek with picturesque row of leaves and besmeared it with drops of saffron and her forehead with vermilion bright like sparks of fire. He painted her lotus feet and the nails of the members of her feet with lac-dye. He then embraced her feet and said: "O nymph, I am thy slave." Afterwards both of them left the hermitage and riding on a car of gem went to a different place. To several places, viz., the Malaya Range, the abode of the gods, the rock or the valley, the grove, the cavern, tha sea-coast, the lovely forest, the margin of the beautiful Puṣpabhâdrâ river, the middle of the river, the Gandha-mâdan Range with fountains resounding with the hum of bees, the Celestial Garden, the Nandana, the forests of the Champak, the Mâdhavî, the jasmine, the sacred pine or the lotus, the jungles of the Kalpa-trees or the Pârijâta, the El-Dorado or the Golden land, the Golden range, the Golden woods, the forest of Kânchi, the region of Kanchaka, Kinchanaka (the mine of gold) the lovely region reverberating with the sound of cuckoos,) the licentious demon took Tulsî and cohabited with her on a lovely bed. Both of them remained unsated. Their desire increased like fire fed with *ghee*. Later on this powerful demon went home with his wife and constructed a pleasure-garden. He enjoyed her and also the sweets of the kingdom. This mighty demon ruled the gods, the demons, the Râkṣasas for one Manwantara. (equal to the longevity of Indra or Manu). The gods, deprived of their privileges, wandered, here and there, like mendicants. The demon deprived them of their rights as regards worship, Homa (offerings of *ghee* to the fire) etc., and took away by force their weapons and ornaments.

157-165. Like pictures painted on the wall, the gods were dispirited and with a heavy heart went to Brahmâ weeping. Brahmâ went with them to Siva. Thereupon, S'iva, Brahmâ and the gods in a body went to the precious land of the Vaikuṇṭha free from death and decrepitude. The door-keepers, they saw, were seated on diamond thrones. They were clad in yellow dress and

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decorated with gems. Their neck was adorned with wreaths of wild flowers. Their body was dark and very lovely. They looked very handsome like so many lotuses. They sustained conches, wheels, mace and lotus respectively with each of their four hands. Their lotus faces had three eyes each resembling lotuses. Brahmâ told them why he and the gods had arrived there and, with their permission, they entered. Brahmâ saw that the town had fourteen gates. Brahmâ etc. crossed the threshold and approached Hari's assembly which was attended by four-handed attendants and godly saints.

166-173. These attendants were equal to Hari in every respect and decorated with the gem called Kaustubha. The council of Hari was quadrangular, rather spherical, resembling the full Moon, inlaid with gems and constructed by the will of Hari. There were millions of looking glasses, here; and pearl, diamonds and pictures, there. There were a hundred stair-cases constructed of the Syamantaka gems: and artificial lotuses made of gems contributed to the grace of the said staircases. The pillars were constructed with sapphire associated with knots of silken thread and decorated with leaves of sandal, adding to the charms of that place. Some places contained golden jars full of water; others were decorated with wreaths of Pârijâta. The interior of the hall was besmeared with saffron, sandal and other sorts of perfume. The wind was redolent of the flower, sandal etc. The Vidyâ-dhâris (demi-goddesses) were singing enchanting songs.

174-183. The court or the council of Hari was 1,000 Yojans in circumference and full of attendants. Brahmâ saw that Hari was seated there on a throne of gem and shone like the Moon surrounded by countless stars. He was decked with diadem ear-rings and a wreath of wild flowers. His four hands held the conches, wheel, mace and a sporting lotus. He looked lovely like a dark new cloud. His body was decked with precious gems and annointed with sandal-paste. He was witnessing the dance and the song of the nymphs. His appearance was tranquil. Lakṣmî was pressing his feet. He was taking betel-leaves offered by his worshippers. Gangâ was tending him with the Chowri. His votaries were worshipping him with an inclination of their heads. The gods, when they saw the Supreme Being, fluttered with joy and wept for love. They bowed low reverentially and worshipped him. Then Brahmâ with folded hands informed him everything.

184-188. Thereupon the omniscient Hari smiled and revealed to him the lovely mystery. He said 'O Brahmâ, I know every thing about S'ankhachûḍa. He is devoted to me and was a valiant cowherd in his previous birth. Listen to his sanctifying history. In the Goloka, he was one of my best attendants named Sudâma. He has become a demon by Râdhâ's curse. Once in the Golaka, I quitted my beloved Râdhâ and went to the Sphere of the Râsa.

189-197. Râdhâ heard from a maid-servant that I flirted with Virajâ. She was blinded with fury, went there, and seeing both of us, converted Virajâ into a river. But seeing that I disappeared, she again rushed home in anger with her attendants. Afterwards when she saw me silently seated with Sudâma, she reproached us both. Sudâma thereupon lost his temper. She was likewise enraged and rebuked Sudâma in my presence. Sudâma thereupon reta-

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liated in a rage. Her eyes were red like lotuses. Highly agitated, she commanded that Sudâma should be turned out. Thereupon a hundred thousand female attendants of Râdhâ got up and turned him out. Râdhâ at that time cursed him also saying:—"Thou shall be born as a demon." Sudâma, being cursed thus, bowed to me low and was about to go away when Râdhâ was appeased and said. "O my son, do not go away; you had better remain here." With an afflicted heart, she also tried to follow him.

198-203. All the cowherdesses there upon began to weep; but I consoled them and restrained their grief. Râdhâ said to Sudâma: "In half a moment, you will come back to me." But, O Brahmâ, half a moment of this Goloka is equivalent to one Manwantara of the earth. That expert dissembler and devotee, the powerful S'ankha-chuḍa, will come back to the Goloka. Therefore O gods, hold this spear with which S'iva will kill the demon. That demon holds on his throat my auspicious amulet, called the Conqueror of the World. So long as it decks his throat, no one can kill him. But I in the guise of a Brâhmiṇ shall beg it from him. You have also granted him this boon that unless his wife's modesty be violated, he can not die. I shall ravish his wife; and then he will surely die. Afterwards his wife will quit her mortal frame and be my spouse." The Lord then gave the spear to S'iva and went inside. The gods including Brahmâ, thereupon, descended to India.

CHAPTER XVII.

1-10. Nârâyaṇa said, "O great Muni, Brahmâ having deputed S'iva to kill the demon soon went home. Later on S'iva, to preserve the gods, took up his abode at the root of the lovely fig-tree on the margin of the Chandra-bhâgâ river and having appointed Puṣpadanta as a messenger after his heart, he sent him soon to S'ankha-chûḍa, The messenger, accordingly, went to the capital of the demon. This city was better than Indra's place and more prosperous than Kuvera's land. It was five Yojans broad and ten Yojans long. It contained seven inaccessible moats. It was decorated with millions and millions of gems bright like fire. There were hundreds of shops full of articles of trade or marketable commodities. A hundred crores of celestial hermitages constructed with scarlet gems, inlaid with artistic devices and decorated with fancy articles lent a boundless charm to that place. The Gandarva saw that the palace of the demon was spherical like the Moon. It had four moats on each side resplendent like fire. It was surrounded by ramparts which touched the sky. It was inaccessible to the enemies, but offered no obstacle to anybody else.

11-20. The twelve gates decorated with lotuses and looking-glasses made of gems were guarded by twelve door-keepers. These gates were decked with works of painting and statues constructed with bright and excellent gems. That place was guarded on all sides by very powerful, graceful, well-dressed and richly-ornamented demons holding celestial weapons in their hands. Puṣpa-danta, when he saw them, first approached the main gate and saw that it was cheerfully guarded by a person armed with a spear. He had a hideous, tawny face. Puṣpadanta communicated to him his design; and, by his permission, crossed the threshhold and went inside. He was a war-ambasssador

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and, so, was prevented by none. He asked the door-keeper to communicate his message to the King. The door-keeper went in and securing his permission, ushered the Gandarva inside. There the Gandarva saw the lovely demon seated on a throne of gem. A golden umbrella or parasol was held over his head by one of his attendants.

21-25. His retinue were serving him by brandishing the fly-brush and fan. The demon S'ankha-chuḍa was clad in a fine dress, covered with wreaths, annointed with perfume and surrounded by millions of demons. Armed demons were mounting guard, here and there. The Gandarva communicated to him the message of S'iva thus:—Lord, I am the messenger of S'iva. Listen to what he has said.

26-29. O King, the gods sought the protection of Hari. You had better restore to them their kingdom and jurisdiction. Hari has given his own trident to S'iva and deputed him to the war. S'iva is abiding at the riot of the holy fig-tree on the coast of the river Chandra-bhâgâ. Either give the gods their dues or prepare for war. Please tell me what I shall say in reply to S'iva." Hearing this, the demon burst into a loud fit of laughter and said, 'You had better depart. I shall go to him to-morrow morning.'

30-38. The Gandarva went back to S'iva and communicated to him the message of the demon and gave him an account of his toilet etc. In the meantime, Kârtika, Nandî, Mahâ-kâla, Bâṇa, Maṇi-bhadra, the dreadful eight Bhairavas, the eleven Rudras, the eight Vasus, the twelve Âdityas, Indra and other gods, the Fire, the Moon, Viśwa-karmâ, the two Aświnî-kumâras Kuvera, Yama, Jayanta, Nala-Kuvera, the Wind, Varuṇa, Budha, Mangala, Dharma, S'ani, the powerful Kâma, Ugra-chaṇḍa, Koṭṭarî, the hundred-handed hideous Bhadra kâlî, etc. all in a body came to S'iva.

39-68. Bhadra-kâlî was seated on an excellent car. All her paraphernalia, dress, wreath, etc., were red. She was dancing, laughing, singing. She was inspiring her adherents with courage and infusing fear into the mind of the enemy. Her rolling tongue and the skull which she held in her hand were a Yojan in circumference each She was armed with a trident, an iron spear, conches, wheel, mace, lotus, bow, arrows, dumb-bells, thunder, scimitar, the weapons of Viṣṇu and Varuṇa, the noose of snake, the weapons of Agni, Nârâyaṇa, Brahmâ, Gandarva, Garuḍa, Paśupata, pestle for husking rice, shield, staff and other irresistible weapons. This dreadful goddess was accompanied by millions of female devotees and by countless hags. Kârtika who was accompanied by ghosts, goblins, demons, who occupy the dead bodies of human beings, demons or false conceptions in the shape of pumpkin-gourds, Yakṣas, Rakṣases, Kinnars (demi-gods), hags and female devotees bowed low to S'iva and, by his command, sat by his side. On the other hand, the powerful S'ankha-chûḍa went to his seraglio and informed his wife about the war. The palate, lips and throat of Tulsî were dried up at the message. With a sorrowful heart, she addressed him thus, 'O Lord of my life, O my beloved, please dwell in my heart for some time. You are the presiding deity of my life. Please preserve it for some time. Lord, bless my life by fulfilling my desire. With thirsty eyes, I may behold you. Lord of my life, my heart is agitated; my mind is consumed with agony. To-day, at the latter portion of the

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night, I had a very bad dream." The wise King of the demons, thereupon, ate and drank and addressed her, using truthful and beneficial words thus: "Queen, when the time for reaping the consequences of one's act arrives, one experiences the good and the evil, pleasure and pain, fear and sorrow. When the tree puts forth blossoms, it is in time vested with a trunk and brings forth fruits and flowers. The fruitful tree, in time, decays: in this way, living beings spring and decline in time. Nay, O beauty, the whole universe flourishes and declines in time. In time, the creator creates; the preserver preserves and the destroyer destroys. This is the law of creation, preservation and destruction. Therefore you should constantly adore Kriṣṇa who is the lord of Brahmâ, Viṣṇu and Maheśa; who is the creator, preserver and destroyer; who has neither beginning nor end; who is independent of Nature. This lord Kriṣṇa has voluntarily created Nature with all animate and inanimate objects. All things from Brahmâ down to a grass are artificial and transitory. They grow and decay in time. So you had better adore the consort of Râdhâ, who is distinct from the three attributes of Nature, who is the universal spirit, the image and the lord of all. Adore Kriṣṇa who in the form of water creates, preserves and destroys water. Seek the protection of Kriṣṇa at whose command the wind blows swiftly, the Sun gives heat in time, Indra pours rain, Death frequents living beings, Fire consumes, the Moon wanders in the sky. Seek that Supreme Kriṣṇa who is the death of death, the time of time, the Yama of Yama, the creator of creator, the preserver of preserver and the destroyer of destroyer. My darling, no one is a friend of any body. Hari is the friend of all. Minister to Him, therefore.

69-81. My beloved, who am I and who are you? By our *karma*, (fate,) Providence has united us. Providence will also separate us. Therefore only fools are afflicted in danger. Wise men are never thus afflicted. For pleasure and pain always revolve like wheels. O my dear, you will certainly get Nârâyaṇa as your husband, for whose sake you absorbed yourself in devotions in the Hermitage of Plums, or Jujube called Vadarikâ. Woman, I have obtained you through the boon granted to me by Brahmâ. But you had turned a devotee for the sake of Hari; and you will get Govinda very soon at the Vrindâvana of the Goloka; and I, too, shall go there by quitting this demoniac frame. At that place, we shall constantly behold one another. By the curse of Râdhâ, I was born in the precious land of Indra. I shall go back to the Goloka. Therefore, beloved, do not worry on my account. You too will quit your body, and wield a celestial form; and, even as I go away, you will get Hari. Therefore, my wife, sorrow is useless." The demon thus consoled her; and in the night, he entered the temple of gems lighted by diamond lamps. There, on a lovely bed, he slept and passed his night in amusements afforded the society of his beloved spouse. Then the emaciated Tulsî overwhelmed with grief wept bitterly. Whereupon the wise demon King clasped her to his breast and again consoled her by virtue of his celestial knowledge This excellent knowledge, Kriṣṇa at first gave him in the forest of the holy fig-trees. This knowledge, calculated to relieve sorrow, S'ankhachuḍa gave to Tulsî whose eyes and face thereupon flashed with joy.

82-90. Regarding everything as transitory, she merrily sported with her husband. The lovely pair were exhausted with their amorous diversions.

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O saint, the pair, bent upon sexual intercourse, with their bodies fluttering with joy, almost fainted through the excess of pleasure rendered by mutual association. Their bodies were so closely united with one another that they looked like Hara and Gauri. At that time, Tulsî and her husband regarded one another as dearer than their lives. The well-dressed, handsome, sweetly reposing, nuptial pair at times felt drowsy; at other times through the raptures of sensual enjoyments, they felt quite exhausted. At one time, they were awakened to consciousness and took part in a witty, lovely and excellent conversation. At other times, they laughed and chewed betels offered by one another. At other times, they lovingly brandished or flourished the white Chowri. Sometimes they slept; at other times they got up and indulged in sportful games. In effect, both were expert in sexual intercourse from which none of them wanted to desist. Both became victorious in this game of lust; and none of them was defeated even for a moment.

CHAPTER XVIII.

1-12. Nârâyaṇa said, 'O Nârada, later on, the pious King of demons meditated Kriṣṇa and in an auspicious moment he got up from his flowery bed and put off his night dress. He then bathed, put on washed clothes, wielded bright sandal-marks on his body, finished his necessary rites and worshipped his tutelary deity. He saw curd, *ghee*, honey, fried rice and other auspicious objects. He then respectfully gave to the Brâhmiṇs gems, pearls, gold, clothes etc., as usual. To make his departure for war auspicious, he gave a few pearls, gems and diamonds to his Guru and ultimately made a gift of horses, elephants and cows to the poor. He then gave to the Brâhmiṇs a thousand store houses, three lakhs of towns and seven lakhs of villages. He installed Su-chandra his son in the Râj and entrusted to him the care of his family, kingdom, treasury, subjects, wealth, store houses, (exchequer) conveyances etc, and armed himself with shield and arrow. With the help of his attendants he amassed a vast army consisting of 3,00,000 horses, one hundred thousand elephants, ten thousand chariots, three crores of archers, three crores of armourers and three crores of spear-holders and then appointed some hero as the general of the field.

13-21. He appointed Mahâratha, the best of heroes as the Commander-in-chief of three hundred thousands armies (Akṣauhiṇîs). An Akṣauhiṇî is a whole army consisting of 1,09,350 foot, 65,610 horse, 21,870 chariots and 21,870 elephants. He ordered 300 Akṣauhiṇîs to beat the war drum and recollecting Hari came out of the pavilion. The King of demons rode on an excellent car and placing his Gurus in the van, he went to S'iva. At the coast of the Puspabhadrâ harbouring the inexhaustible banyan or auspicious fig-tree, there is a hermitage of adepts called Sidhwa-kṣetra. It is a sacred place in India meant for the devotion of Kapila. It is bounded on the west by the Western sea, on the east by the Malayâ Range, on the south by the S'ri hills; on the north by the Gandha-mâdan Range. The blessed Puṣpabhadrâ is five Yojans in breadth and 500 Yojans in length. White like crystal, this blessed river is the dear spouse of the Lavaṇa ocean and gives sanctity to people in India. This river rises from the Himâlayas and being united with S'arâswatî leaves the Gomâna range on the left side and unites with the

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Western Ocean. The demon went there and saw S'iva (at the root of the holy fig tree), bright like millions of suns.

22-43. Effulgent with the radiance of Brahma, the smiling Lord had assumed the posture of meditation and was bright like crystal. He put on a tiger hide; he wielded the trident and the axe: and his head was covered with bright clusters of knotted hair. Each of his five faces had three eyes. He wielded round his neck the sacred thread of snakes. He was the death of death, the destroyer of the world and pre-eminently the Supreme Lord. His face was tranquil and lovely. He immortalises his votaries, gives fruits of asceticism and is the source of all prosperity. He wields a graceful form out of compassion for his worshippers and is the lord; the image and the cause of the universe. He destroys the world and rescues sinners from Hell. He also preserves the world and is the final cause. The King of demons, when he saw the Eternal S'iva, the source and author of all knowledge, descended from his car and reverentially bowed to him low with all his army. He then likewise saluted Bhadra-Kâlî on his left side and Kârtika in the front. They blessed him in return. Nandî and other adherents of S'iva got up and accosted him in a manner suited to the occasion. The King of demons also communed with them and sat beside S'iva who also cheerfully greeted him and spoke thus:— "The religious Brahmâ, the father of Dharma, who is the dispenser of the world had a Vaiṣṇava son named Marîchi who begat the pious Kaśyapa. Dakṣa, the Lord of creation, bowed to Kaśyapa and gave him thirteen daughters, (*i.e.* married them to him). Out of these girls, the chaste Danu was the most blessed. She gave birth to forty sons celebrated as Dânavas. Out of these sons, Vipra-chitti was the most valorous, pious and devoted to Viṣṇu. He begat Dambha. Dambha secured S'ukra as his Guru and after having adored Kriṣṇa for a lakh of years at the Puṣkara was, by the boon of Kriṣṇa, able to get a son like yourself. In days of yore, in the Goloka, you were the most pious of the eight cow-herds of Kriṣṇa. By Râdhâ's curse, you have attained the condition of a demon here. You are also a Vaiṣṇava. A Vaiṣṇava regards everything (from Brahmâ to a plant) as mere delusion. He wants simply to offer homage to Hari and rejects even the four kinds of emancipation, even if offered to him, Nay, even the redemption consisting in identity with Hari. To him, the position of Indra, Kuvera or Brahmâ is insignificant. Then, O king, why are you so much interested in things which are delusive? Better restore to the gods their kingdom and please me by this act. Govern your own kingdom with pleasure. Let the gods be reinstated in their position. You are all the descendants of Kaśyapa. A feud among brethren is not desirable.

44-58. The murder of a Brâhmaṇa does not occasion even the sixteenth part of sin committed by conflict with relations. Pause, O king. If you apprehend that the restoration of kingdom to the gods will entail on you loss of prestige, you should likewise consider that the position of no one is stable or unchanging. At the time of the absolute dissolution of the world even Brahmâ disappears and subsequently reappears by the will of god. Afterwards, by virtue of his wisdom, he creates everything again: but the knowledge, intellect and memory of all persons are subservient to the asceticism practised by them in their previous births. Also consider; Truth is the support of Dharma or virtue. In the Golden or Truthful Age, virtue is complete; it is three-fourths in

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the Tretâ; half in the Dwapara; and only one-fourth in the prime of Kali. At the end of Kali, it gets still more attenuated like the Moon of the dark night. The process is the same as in the case of the Sun. The light of the Sun is not so intense in winter as in summer; nor so great at noon as in the morning or in the evening. The Sun rises in time, gradually increases in valor or lustre and sets in time. By the operation of time, he is obscured by clouds, eclipsed by Râhu and then released. The Moon-god is not so full on other days as on the lunar day of the Pûrṇimâ; but he gets thinner day by day. When the dark half of the month expires, he gets more and more developed. In the bright half of the month, he looks splendid; and in the dark half, he declines, being a victim to consumption. Even in days of prosperity, through the influence of time, the Moon may be obscured by Râhu or the clouds. Similarly, Indra prospers or declines in time. Bali, void of grace, is living in the Pâtâla at present. He will be Indra one day. Similarly, the fruitful earth, the asylum of every-thing, will one day merge in water and disappear. In a word, the whole universe appears and disappears in time. Only Kriṣṇa, the Supreme Being, retains the same condition.

59-65. That Kriṣṇa through whose grace I have become immortal and witnessed countless dissolutions of worlds is Nature as well as the Eternal Being. He is both spirit and animate matter. His worshipper conquers life, death, time, fear, disease and decrepitude. We are resourceful because He has made Brahmâ, the creator; Viṣṇu, the preserver; and me, the destroyer. But as I have deputed Kâlagni-Rudra to the task of destruction, I am always free to recite the name and virtues of Kriṣṇa. By dint of my knowledge I have conquered death. Death flies at my sight like snakes when they see the Garuḍâ. When S'iva, the omniscient, the lord and efficient creator of the whole universe spoke thus, the demon-king praised his words, again and again, and modestly thus replied:—

66-68. "O Lord, what you have said is true. But, pray, listen to my submissions. You said, conflict with one's relation is a sin. Then why was Bali deprived of everything and sent to the nether world (Pâtâl)?

69-76. I have brought back from the Pâtâl many valuable articles which Hari, the wielder of the club, is unable to recover. Tell me, also, why the gods killed their brethren Hiraṇyâkṣa, S'umbha and other demons? At the time of churning the ocean, why did the gods drink the nectar and why was pain only allotted to our share. O god, this universe is the sporting-ground of Kriṣṇa. People enjoy prosperity as assigned to them by Kriṣṇa. Again and again, gods and demons fight with one another; and success and defeat are occasioned by time. At any rate, your interference in the quarrel is ineffectual or uncalled-for. For you, O great god, are my relation as well as friend. But it is primarily discreditable to you that you boast to us of your valour, for a defeat sustained by you at our hands will over power you with shame and infamy."

77-84. S'iva smiled at the words of the demon and gently thus replied, 'O King, no shame or ignominy can accrue to me, if I am defeated by you who have sprung from Brahmâ. The Supreme Lord Hari, first of all, fought with Madhu-Kaitabha, Hiraṇyaka-sipu and Hiraṇyâkṣa. I, too, in days of yore

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fought with Tripura. Nature, the universal Goddess and mother also had an extraordinary war with S'umbha etc., None of these demons who were killed in the wars mentioned above could be comparable to you in valour in any respect. For you are the best of the attendants of Kriṣṇa. Therefore, O King, I have been deputed by Hari to approach you in the interests of the gods who sought His protection. I cannot be put to any disgrace by fighting with a sublime being like you. An accidental defeat sustained by me will bring me no infamy. I am surprised to find that you talk of shame and ignominy. At any rate, this controversy is useless. Now, either restore the kingdom to the gods or fight with me. My resolution is firm." O Nârada, at the words of S'iva, S'ankha-chuḍa got up very soon with his ministers.

CHAPTER XIX.

1-10. Nârâyaṇa said, 'The powerful king of demons with inclining forehead bowed to S'iva and soon mounted his car with his ministers. S'iva also quickly sent his army and the gods to the war; whereupon the demon's king and his army resolved to fight. Indra fought with Vriṣa-parvâ, the Sun, with Vipra-chitti; the Moon, with Dambha; the Fire with Gokarṇa; Kuvera with Kâlkeya; Viśwa-karmâ with Mayâ; Death with Bhayankara, Yama with Saṃhâra; the Wind god with Bala; the Saturn with Raktâṣa. Then Jayanta fought with Ratnasâra; the Vasus with the Varchâs; Nala-Kûvara with Dhûma; Iśânâ with S'obhâ-kara, Manmatha with Pithara; the Âdityas with Ulkâmukha, Dhûmra, Kharga-Dhwaja, Kânchi-mukha, Piṇḍa, Saha-nandî, Viśwa and Palâsa. The eleven Mahâ-rudras fought terribly with eleven hideous demons.

11-19. In this terrible battle resembling the utter dissolution of the world, the goddess Plague (Mahamari) fought with Ugra-chaṇḍâ and others; and Naṇdî fought fearfully with other demons. The Lord S'iva, the goddess Kâlî and his son Kârtikeya encamped themselves at the root of the holy fig-tree. O Muni, both the hostile armies began to fight continually. Then the demon-king S'ankha-chûḍa, decorated with gems and surrounded by millions of demons, seated himself on a lovely throne of gems. In the meantime, all the warriors of S'iva were defeated. The wounded gods, panic-stricken, beat a retreat. Kârtikeya was enraged. He encouraged the gods; and by dint of his valour he added to the strength of his army. Though alone engaged in the battle, he destroyed a hundred Âkṣauhinî of the enemy. (An Âkṣauhinî is an army consist of 1,09,350 foot, 65,610 horse, 21,870 chariot and 21,870 elephants). Kâlikâ filled the skull in her hand with the blood of the demons and drank the blood. Highly incensed, she filled a hundred skulls with ten lakhs of big elephants and a hundred lakhs of horses which she dragged by force and swallowed them all. The headless trunks of 1,000 persons killed in the battle got up and began to dance.

20-30. Besieged by the arrows of Kârtika, the enemies were frightened and began to run away. Thereupon Vriṣaparvâ, Vipra-chitti, Dambha and Vikaṇkaṇa fought by turns with Kârtika, and shortly afterwards, Mahâmarî joined the battle field. The above four demons were very much enraged at the discharge of arrows by Kumâra.. In their very presence, the gods showered flowers on

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Kumâra and there was a beat of drum, anon. The King of demons who witnessed the fight of Kârtika which was as terrible as the final dissolution of the world descended from his chariot and began to shower his weapons. The discharge of arrows by the King resembled a shower of rains and covered the battle field with intense darkness relieved by occasional flashes of fire. Where-upon the gods including Nandî ran away. Only Kârtikeya was left in the field. The King of demons showered unwieldy mountains, snakes and trees on him. Kumâra, beseiged by his arrows, looked like the Sun obscured by the clouds. S'ankâchûḍa broke the car of Kumâra, cut off his unwieldy, dreadful bow and the horses of his chariot, shattered the peacock, (his conveyance), and cast an irresistible iron spear valorous like the Sun at his breast.

31-40. Kumâra fainted for a while but, immediately recovering, he wielded a celestial bow given by Viṣṇu ; and, riding on a chariot of gem, he held several kinds of weapons in his hands and busied himself in the fight again. The son of S'iva became very angry and cut off all the weapons hurled upon himself by the demon, viz., snake, hills, stone and trees by means of his own celestial weapons. The valorous Kumâra, with the Pârjanya weapon, put out the fire, cut off the bow and the chariot of the demon, killed his charioteer, armed with shield and decorated with diadem and coronet of gems and hurled an iron spear bright like meteor at the breast of his opponent who thereupon 'swooned. Recovering after a while, the demon held another bow and rode on another car. The King of demons who was an arch dissembler, by virtue of his talisman, spread a net of arrows with which he enshrouded Kumâra and held another irresistible iron spear, effulgent like a hundred suns. The spear, inspired by the energy of Viṣṇu, looked like a flame of fire on the day of the absolute dissolution of the world. As soon as the spear was hurled by the demon, it fell on the body of Kumâra like a pile or mass of fire. The powerful Kârtikeya lost his consciousness and was taken by Kâlikâ in her lap to S'iva.

41-46. S'iva, by virtue of his profound wisdom or knowledge, revived him and endowed him with inexhaustible strength, whereupon Kârtikeya got up. Later on Kâlî went to battle ; and Kumâra was guarded by 'Siva. She was followed by Nandiśwara, the Gandharvas, the Yakṣas, the Rakṣas, the Kinnars (semi-gods, human figures with head of horses), millions of clouds or mountains and various bands of concerts. Kâlî, the goddess, began to roar like a lioness in the battle-field ; whereupon all the demons fainted. This goddess burst into a guffaw of horse-laugh again and again, cheerfully began to drink honey and danced frantically. At that time Ugra-Chuṇḍâs, naked women, hags, female devotees and even the gods were infatuated with the drink of honey.

47-52. When the King of demons saw the hideous Kâlî, he descended to the battle-field and cheered his army. Kâlî hurled upon him the weapon of fire fearful like the flame of Eternal destruction which was averted by the demon with the weapon of P'ârjanya. The extraordinary, fearful, rude weapon of Vâruṇya hurled by Kâlî was averted and baffled by the weapon of Gândarva used by the demon. The weapon of Mâheśwara used by Kâlî was destroyed by the King's weapon called Vaiṣṇava. The Devî, with mantras, discharged the weapon called Nârâyaṇa. Thereupon the demon descended from his carriage and bowed low so that the weapon went upwards like a flame of fire on the day of the eternal destruction of the world. Upon this,

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S'ankha-chûḍa fell prostrate on the ground like a staff; and the goddess discharged with Mantras the Brahmâ weapon.

53-63. The King prevented it and she aimed at him the celestial weapon. This, too, being averted by the King, the goddess hurled upon him an iron spear. This spear was cut to pieces by the King by means of his weaponss The goddess was enraged and muttering the mystic formula held in her hand the weapon called Pâśupata. At once there was a voice from the sky, "O goddess, do not discharge this weapon; for it cannot kill the King. His throat is adorned with the amulet of Hari. So long as it remains on his throat and his wife's chastity is not violated, the King will be absolved from death or decrepitude. This boon Brahmâ has given him." But at that time the hideous Kâlî became furious with rage, killed millions of demons and ran after the King to swallow him. The King prevented her with celestial weapons, whereupon she aimed at him a scimitar flashing like the midday sun. This, too, being cut to pieces by the King of demons, she ran after him to swallow him. Then the great adept, the gracious King of the demons, grew up in size. The dreadful goddess, highly enraged, broke with her fists his carri.ge, killed his charioteer and hurled upon him a spear dreadful like the flame of fire in the Pralaya, (eternal destruction of the world).

64-75. The King held it with his left hand whereupon the goddess angrily beat him with fists. The valorous demon was much agitated with pain and swooned for a while; then after a while recovering his consciousness, he got up. The King of demons did not engage himself in a hand-to-hand fight with her, but bowed to her low, and by dint of his own valour, ,he cut off her weapons and seized them. But regarding her as his mother he did not aim wea pons at her. The goddess held him with her hands, revolved him and angrily with very great force hurled him upwards, *i.e.*, towards the sky. The demon came down with a tremendous crash. As soon as he fell, he got up and bowed low to Bhadra-Kâlî; and riding on another car, he persisted in fighting. Kâlî being hungry ate a huge quantity of flesh and drank an enormous quantity of the blood of millions of demons. She afterwards came to S'iva and gave him an account of the battle in detail from beginning to end. S'iva smiled at the account of the wonderful destruction of the demons; and the goddess addressed him thus: "Lord, now in the battle-field, only a lakh of demons survive. I was about to kill the King of the demons in the thick of the fight with the weapon called Pâśupata when there was a voice from the sky, *viz.*, the King is not destined to die at your hands." But I found that the King was profoundly wise and most valiant. He did not discharge his weapons at me, but he always defended himself and averted my blows.

CHAPTER XX.

1-7. Nârâyaṇa said: "The philosophical and wise S'iva who had a thorough insight into the nature of the things descended into the battle-field with his followers When the King of demons saw him, he reverentially threw himself prostrate on the ground, and immediately getting up, put on a military dress and held the unwieldy bow in his hand. O Brâhmiṇ, the fight lasted for a year; and on no side, there was victory or defeat. Both S'iva and

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the demon were unarmed: the former was mounted on a bullock and the latter, on a chariot. Only a 100 heroes survived on the side of the demons; and S'iva, on his side, revived those who were dead. Then Viṣṇu, by his spell, assumed the form of an old Brâhmiṇ, arrived at the battle-field and thus addressed the King of demons:

8-22. "O King, I am a Brâhmiṇ; give me alms. You never hestitate to give even all your prosperity to any one who begs it from you. Therefore, fulfil my desire. I am not only old but afflicted. I have not tasted water or food for a long time. First make a vow that you will keep your word. Then I shall submit to you a petition." The King cheerfully promised and was bewildered by the talismanic skill of Hari who thereupon demanded his amulet. The King gave it to him at once and Hari went away. Hari, through the powers of his illusion, took the form of S'ankha-chûḍa, approached Tulsî and violated her chastity. On the other hand, the lord S'iva with a view to the destruction of the demon held the spear given to him by Hari, which was bright like a hundred summer suns. This spear was presided over by Nârâyaṇa in front, by Brahmâ in the centre, by S'iva at the root and by Time at the edge. It was bright like the fire of Pralaya, dauntless, irresistible, certain and destructive in its aim. The best of weapons, this spear, was bright like the wheel of Hari. Hari and S'iva only could possibly wield it. This eternal weapon, the image of Brahmâ, was not created by any one. It was animate, 14,000 cubits in length and 100 cubits in breadth. O Nârada, S'iva cast at the demon that revolving spear which could destroy easily the whole world. The demon wisely laid aside his bow, adopted a posture of meditation and remembered Hari. That revolving spear fell upon the King of demons and reduced him with his chariot to ashes. The demon, after his death, adopted the form of a young cowherd with two hands holding a flute in his hands and decked with ornaments. The demon mounting a car of gems went to the Goloka surrounded by millions of cowherds.

23-34. O Muni, there he went to the Vrindâvana; and in the sphere of the Râsa he courted the lotus feet of Râdhâ and Kriṣṇa with esteem who were delighted at his sight. They lovingly took him in their lap. On the other hand, the spear, after having killed the demon, returned to S'iva who is hence styled the holder of the spear. Out of compassion, S'iva threw the bones of the demon into the salt sea. From his bones, the conches which are used for the worship of the gods came out. The water of the conches is very holy and propitiates the gods. For the worship of all gods except S'iva, the water of the conches is sacred like the water of a place where pilgrims resort. Nay, the place where conches are sounded is the constant resort of Lakṣmî. Whoever bathes in the waters of the conches reaps the benefits of bathing in all sacred rivers. Hari always resides in the conches and in places where conches are sounded. Such places are always free from evil. But where conches are sounded by women and the Sûdras, Lakṣmî sadly and angrily leaves that place. In the meantime, S'iva, after having killed the demon went home cheerfully with his followers. The gods recovered their jurisdiction. There was a beat of drum in the heavens; there was a rain of flowers on S'iva's head. The Gandarvas and the Kinnars sang. The Munis and the gods praised S'iva, the spear-holder.

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CHAPTER XXI.

1-22. Nârada said, "O lord, please narrate how Nârâyaṇa impregnated Tulsî. Nârâyaṇa answered, "Hari, in order to accomplish the design of the gods, took the form of S'ankha-chûḍa and cohabited with Tulsî. He took the amulet of the demon and approached the house of Tulsî. At the threshold he played upon a drum and, through a spy, announcing these words: "may victory crown the King," he convinced Tulsî of the success of her husband. Tulsî through a window gladly looked at the royal road. Anon, she made gifts to the Brâhmiṇs, the bards and the mendicants and caused the performance of many auspicious deeds. Lord Hari subsequently descended from his car and entered into the lovely house of Tulsî constructed with invaluable gems in disguise. When Tulsî saw her tranquil husband, (whose form Hari had assumed,) she wept with joy, washed his feet with water and bowed low to him. She entertained him with betel-leaves rendered fragrant with camphor and considered herself truly blessed, inasmuch as she saw her lord returned victorious from the battle. The licentious Tulsî, filled with joy, cast arch glances at him and sweetly or gently asked him thus: 'My gracious liege, how could you conquer S'iva who destroys numberless worlds? Reveal to me the matter." Hari in disguise smiled and concocted a lie thus: 'O my lady, O my love, this fight lasted for a year and all the demons have been destroyed. Brahmâ himself came to the scene of fight and reconciled us both. By his command, I returned to the gods their jurisdiction and came home. S'iva likewise returned to his domain." So saying, Lord Hari slept. O Nârada, Hari cohabited with Tulsî but owing to the transgression of the former method of sexual intercourse she became suspicious and said, 'O Lord of dissemblers, who are you? You have violated my chastity. I must, therefore, curse you, whoever you are.' Afraid of a curse, Hari assumed a very lovely form. Tulsî beheld in her presence the Eternal Lord, the god of gods, dark like a new cloud. His eyes were like autumnal lotuses. His face was beaming with smiles. He was decked with gems and yellow garments. His grace was like that of ten millions of Cupids."

23-31. The woman, at his sight, was excited with lust and fainted, but, immediately recovering, said to Hari, "Lord, you are unkind to me and possess a heart of stone. You have fraudulently violated me and killed my husband. As you are hard-hearted like a stone, you will be worshipped in the world in the form of a stone. Those who call you merciful are deluded. Tell me why you killed an innocent votary of yours for the sake of others? You are the soul of all and, though all-knowing, you do not realise the pain of others Therefore, when you will assume a certain incarnation, you will forget yourself." So saying, the chaste Tulsî fell at his feet and wept bitterly in sorrow. The merciful Hari consoled her, using words fraught with counsel thus:—"O chaste lady, you prayed for me for a long time in India. The lustful Sankha-chûḍa also had prayed for you and thereby obtained you as his spouse: and thus he enjoyed your society for a long time. I should now give you the fruits of your devotion."

32-39. You should now quit your body, take a celestial form and revel with me like Ramâ. You will now be converted in India into a sacred river called Gaṇḍakî. Let the clusters of your hair be converted into a plant called the

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Tulṣî or the holy basil. Fair one, the flowers and the leaves of this plant will be concecrated to the worship of the gods. In the course of my worship, Tulṣî-flowers will be held superior to other flowers in the three worlds and even in the Vaikuṇṭha. This sanctifying plant will grow in the Goloka on the coast of the Virajâ river, on the site occupied by the sphere of the Râsa, in the Vrindâvana, in the forest of the holy fig tree, the wood of the sandal, or the Champak, or in the groves of the jasmine, and the screw-pine tree, or in the grove of the climbing plants called Mâdhavî. All the shrines of the world will converge at the root of Tulṣî.

40-53. Fair one, all the gods will preside there to secure the fallen leaves of the holy basil. Any one who will be moistened or annointed with the waters of the holy basil will reap the benefits of ablutions in all sacred rivers and the performance of all sorts of Yagṇas or sacrifices. Hari will not be so much pleased with the gift of a thousand jars full of honey as with the offer of a Tulṣî leaf. The gift of one such leaf will bring the reward secured by the gift of millions of cows. Any one who, dying, will get the water of the Tulṣî leaf will be redeemed from all his sins and proceed to the Vaikuṇṭha. Whoever constantly drinks such water will be redeemed in his life-time and get the fruits of a dip in the Ganges. Any one worshipping me with this leaf every day will reap the benefits of a hundred thousand horse-sacrifies Any one dying with the Tulṣî leaf in his hands will be redeemed. Any one putting on a wreath of the wild Tulṣî will get at every step the fruit of a horse-sacrifice. Whoever with the holy basil in his hand will break his vow or perjure himself will go to hell. Put any one who, at the time of his death, will get a drop of the water of the holy basil will proceed to the Vaikuṇṭha. Hari will cut off the head of that person who, on the lunar day of the dark-night (Amâvasyâ) or the full moon, or on the twelth or last day of the lunar month, or being annointed with oil just before bath, or in the noon, night or at day-break or sun-down, or in a state of impurity or in his nocturnal dress will cull or pluck the Tulṣî-leaf.

54-69. O chaste one, if such a leaf is stale for three nights, it can still be used on the occasion of funeral ceremonies, in connexion with vows, gifts, consecration of temples and the worship of the gods. Tulṣî-leaves dedicated to Viṣṇu and even if they drop on the ground or water, if properly washed, may, still be used for other holy purposes. The presiding deity of the Tulṣî plant will always sport in solitude with Kriṣṇa in the Goloka which is free from diseases. The presiding deity of the Gaṇḍakî river will be the wife of the salt ocean, born of my digits. And personally 'O chaste goddess, you will ever remain by my side and enjoy my company like Lakṣmî. I, too, by your curse, will turn into a stone on the coast of the Gaṇḍakî. At that place the worms called Vajra-kîtâ will construct my wheel within the stone. That stone dark like a new cloud, which contains at one gate four wheels and which is decorated with a wreath of wild flowers will be known as Lakṣmî-Nârâyaṇa. But the stone of the like nature without being decked with a wreath will be called Lakṣmî-Janârdâna. A stone without a wreath but impressed with marks of cow-feet will be called Raghunâtha. A stone of two wheels auspicious to the house-holders will be called Dadhi-bâmana. Such a stone, if decked with garlands, will be called S'rî-dhara and give grace to the house-holders. A stone without wreath, but thick and circular and containing two wheels will be called

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Dâmodara. A stone, fairly round, assailed by arrows, having quivers and two wheels will be called Raṇa-râma. A stone of moderate size having seven wheels associated with quivers will be called the king of kings and give royal prosperity to the people. A stone, thick, dark like a new cloud and associated with fourteen wheels will be called Ananta and give four kinds of redemption.

70-86. A stone which looks like a cloud and contains two wheels, which is spherical, graceful and moderate in size will be called Madhu-Sûdâna. A stone which will bear the mark of the Sudarśana on one of its wheels and whose other wheel will remain concealed will be called Gadâdhara. The two-wheeled stone with the face of a horse will be called Haya-Grîva. The two-wheeled stone whose face is expansive and hideous will be called Nara-Siṃha. The two-wheeled broad-faced stone, decked with wreaths and p'easing to the people will be called Lakṣmî-Nrisiṃha. The stone whose gate is conspicuous by two graceful wheels of equal size will be called the Vâsudeva fulfilling all desire. The stone having a slender wheel and many holes at the threshold, dark like a new cloud, will be called Pradyumna, and the worship of this stone will give happiness to people. The stone whose wheels are united and whose back is excellent, which brings joy to the house-holders, will be called Sankarṣana. The yellow, beautiful, circular stone delightful to the house-holders will be styled Aniruddha by the Savants. Fair one, the place where this stone will be discovered will be the resort of Hari and Lakṣmî with her attendant shrines and holy places. Nay, Brâhmiṇ-slaughter and all other sins of the world are expiated by the worship of this stone. This stone, if it is in the shape of an umbrella, bestows a kingdom ; if round, it gives prosperity ; if like a cart, it causes pain ; if like the front of a spear, it brings about death. If deformed, it causes poverty ; if tawny in colour, it destroys happiness ; if its wheels are joined, it causes disease; if broken or split into fragments, it causes death. All holy deeds, consecration of a temple, performance of a funeral ceremony, worship of gods, etc., can be performed through this Holy stone. Deeds of charity, circumambulation round the world, bath in sacred rivers, field, fruits can be attained by a person by ablution in the waters of this stone. The touch of such a person will be desired even by the streams. He will be consecrated and redeemed in his life-time. The worship of the stone will give the same fruit as the study of the Vedas or asceticism.

87-140. Whoever will drink the immortalising water of this stone will sanctify by his touch resorts for pilgrims and be redeemed in his life. He will be the slave of Hari and witness countless dissolutions of the world. Sins as heinous as the murder of a Brâhmiṇ will fly at his sight like snakes at the sight of Garuḍa. The earth will be consecrated by the dust of his feet. By his birth, he will redeem millions of his ancestors. Any one who, while dying, will drink this water will be emancipateda nd go to the Vaikuṇṭha. He will be free from the influences of Karma and, being redeemed, will merge into the feet of Viṣṇu. Whoever, by laying hands on the stone, perjures himself or breaks his vow will remain in hell for millions of years. My beloved, whoever will separate the holy basil-leaves from this holy stone, will suffer the pangs of separation from his wife from birth to birth. Whoever will dissociate the conches from the Tulsî will be deprived of his wife and health for seven births in succession A wise person who will maintain the Tulsî, the conches and the stone at one and the same

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place will be dear to Hari. It is painful to a person to part from his beloved whose society he once enjoyed. You were the favorite of S'ankhachûḍa for one Manwantrna. Therefore separation from him has been a source of trouble to you."

101-106. As Hari affectionately said so, Tulṣî quitted her body and went to the Vaikuṇṭha in a celestial form. Tulṣî frequented the heart of Nârâyaṇa like Kamalâ. O Nârada, thus Hari happened to have four wives *viz.*, Lakṣmî, Saraswatî, Gangâ and Tulṣî. When Tulṣî died, her body was immediately turned into a river called Gaṇḍakî ; and on the coast of this stream, a sanctifying hill out of the digits of Hari came into existence. The worms, on that hill, are constructing stones of various sorts. A stone that drops down into the river from the hill assumes the hue of clouds. A stone that drops from the rock on the dry land becomes tawny-coloured through the heat of the sun. Now I told you everything. Please let me know what you want to hear more.

CHAPTER XXII.

1-2. Nârada said, "Lord, I gather how Tulṣî became the favourite of Hari, how she became holy and was adored throughout the world. Now I want to hear the account relating to her form of worship and her hymn. In olden times, who worshipped her and recited her ode ? How did she become adorable in the world ? Kindly narrate these matters to me.

3-10. Sûta said, Nârâyaṇa smiled at these words and said. "Hari sported with Tulṣî as soon as he got her and made her as blessed and glorious as Ramâ Gangâ and Lakṣmî bore this new acquisition to their society patiently. But it was intolerable to Saraswatî. Once the dignified Saraswatî in vain quarrelled with Tulṣî in Hari's presence and hurt her. Tulṣî in shame and disgrace disappeared. That accomplished, wise and adept Tulṣî became invisible to Hari also, out of anger. Hari thereupon took permission of Saraswatî and went to the forest of Tulṣî-plants. There he bathed and with holy basil leaves reverentially adored Tulṣî with the mystic formula of ten letters containing seeds or germinating principles of Lakṣmî, Mâyâ, Kâma and Vâṇî.

11-16. O Nârada, that Mantra prepared by Hari ends thus : "Swâhâ to Vrindâ-vanî." After having uttered this Mantra which is efficacious like the Kalpa-tree whoever will worship Tulṣî with the lamp or light of ghee, frankincense, sandal flowers and sacrificial offerings will attain all perfection. Tulṣî, pleased with the worship, emanated from the plant and took refuge in the lotus feet of Hari. Hari blessed her saying ; "You will be adored throughout the world", and said, "Beloved, I shall hold you on my head and in my heart. All the gods, therefore, will wield you on their heads." So saying, Hari took her home.

17-20. Nârada said, "Now, tell me about the Dhyâna or meditation appropriate to Tulṣî, her ode, and her plan of worship." Nârâyaṇa answered, "When Tulṣî disappeared, the afflicted Hari went to Tulṣî-vana, (the forest of the holy basil), worshipped her and adored her with this hymn :—'I adore my beloved Vrindâ who in one place grows in the form of plants. I adore

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the blessed nymph who sprang at first from the forest of Vrindâ-vana and is hence styled Vrindâ-vanî.

21-30. "I worship that goddess, all adorable in the universe, who is so called as she is adored throughout the world. Being afflicted by Cupid I adore the all-sanctifying goddess so called as she is always adored in the three worlds. I want to see Puṣpa-sâra, the goddess, the essence of flowers, without whom the gods are not satisfied even with the offer of any number of flowers. I crave the favor of that goddess, also called Nandinî, as attainment of Tulṣî brings faith and joy. I seek the protection of this goddess called Tulṣî, as she is incomparable in the world. May she preserve my life, the goddess who is also called the life of Kriṣṇa Kriṣṇa having worshipped her thus manifested Himself to Tulṣî who was lying prostrate at His feet. When He saw that the dignified Tulṣî was weeping on account of her susceptibilities being wounded by Saraswatî, he clasped her to his breast, took her to Saraswatî and reconciled them both. He blessed her saying "You will be adored throughout the world and sustained by every one on the head. You will be adored and honoured by me as well."

31-39. When Tulṣî was propitiated, Saraswatî embraced her and seated her by her side. Lakṣmî and Gangâ also embraced her smiling and took her home. Whoever will adore Tulṣî by the above eight names pregnant with meaning, *viz*, Vrindâ, Vrindâ-vanî Viśwa-Pâvanî, Viśwa-Pujitâ, Puṣpa-sârâ, Nandinî, Kriṣṇa-Jivanî and Tulṣî will reap the fruits of horse-sacrifice. The benefactress Tulṣî was born on the lunar day of the full moon in the month of Kârtika, hence Hari has prescribed this day for her worship. Whoever will worship her on this day will be redeemed from all sins and go to the Vaikuṇṭha. Whoever gives Tulṣî-leaf (or the leaf of the holy basil) out of reverence to Viṣṇu in the month of Kârtik will reap the fruits secured by the gift of ten millions of cows. Nay, the recollection of her hymn gives a son to the sonless, a wife to the wifeless, health to the diseased, liberty to the prisoner, sanctity to the sinner, courage to the frightened and a friend to the friendless.

40-46. O Nârada, I told you about her hymn; now listen to the subject relating to her meditation and form of worship. You know the meditation (Dhyân) as mentioned by Kâṇwa-śâkha. Without invoking the goddess, reverentially meditate her and adore her with sixteen ingredients. Nowlisten to her Dhyân or meditation which destroys sins. The chaste Tulṣî, the best of flowers, adorable and lovely, destroys the fuel of sins like a flame of fire. O Muni, she is most sacred of all the goddesses. Being incomparable she is called Tulṣî. I adore the goddess who is solicited by all; who crowns the head of all; who is known as the consecrator of the world; who gives emancipation and the bondage of Hari; and who has been herself redeemed in her life-time." Wise men, after this meditation and worship, should read her eulogies and bow to her. Now that, I have finished her narrative, what more do you want to hear?

CHAPTER XXIII.

1-9. Nârada said, 'Lord, by your grace I heard Tulsî's narrative as sweet as honey; now recite the narrative of Sâvitrî. I heard already how she came into

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being. Kindly tell me by whom she was worshipped at first and by whom, afterwards." Nârâyaṇa said, "This mother of the Vedas was first worshipped by Brahmâ, then by the gods and subsequently by the wise and lastly by Aśwapati and the four castes, Brâhmins, etc. Nârâda asked who was Aśwapati and how he worshipped her. Nârâyaṇa said, "In region of Madra there was a King named Aswapati, pleasing to his friends, and a source of trouble to his foes. He had a Queen named Mâlatî who was as pious as Lakṣmî. O Nârada, she was barren and therefore, by the command of Vaśiṣṭha, she worshipped Sâvitrî. But she returned home with a heavy heart when she did not see the goddess or get any hint from her.

10-21. The King thereupon consoled her with sagacious counsel and himself went to the Puṣkar to worship the goddess. Having restrained his passions, he prayed for a century and yet he could not see Sâvitrî. Where-upon he was directed by the powers above to recite the Gaetri (ode to the sun) ten lakhs of times. There was an incorporeal voice from the sky giving the above direction. Suddenly, the King saw the great Muni, Parâśara approaching him. He bowed to the saint. The Muni said, O King the recitation of Gaetrî only for a time consumes the sins committed during the day. If it is recited a hundred times, it destroys the sins of a month and, if a thousand times, it destroys sins committed during the year; and if a hundred thousand times, it destroys the sins of the whole life; and if recited ten lakhs of times, it destroys all the sins committed during three births successively and, so, if it is recited a hundred lakh of times, it is even able to give redemption. The twice-born saints having folded their hands upwards like the expanded hood of a serpent, with a slight inclination of their heads, should recite this Mantra in an immoveable condition with their faces turned upwards. The worshipper should pass on his thumb from the middle joint of the ring finger, by a turn on the left side, down to the root of the forefinger. Or with the purified seeds of the white lotus or the chastened wreath of crystal, the Gâetrî may be recited in a temple or holy land frequented by pilgrims. With a pure mind and body, the worshipper should first annoint the said wreath with the yellow pigment of cow's urine after fixing it in seven leaves of the holy fig tree and then wash it properly. The recitation of the Gaetrî a hundred times will amount to a purification of the crystal wreath.

22-30. Or it may be purified by washing it with the five productions of the cow or with the Ganges water. If you recite Gâetrî ten lakhs of times in this way, O King, the sins committed by you in three previous births will be condoned and you will then be able to see Sâvitrî personally. Pure in body, perform this rite in the morning, noon and evening. Without this necessary rite (to be performed thrice a day) a man is impure and not entitled to do any thing. His works done in the day are ineffectual, *i.e.*, bear no fruits. Like a Sûdra, he should be excluded from all privileges. And whoever performs this rite thrice a day is always effulgent like the sun. He is valiant and redeemed in his life time. The earth is consecrated by the touch of his lotus feet. He consecrates the holy places frequented by pilgrims by his touch, and evils run away at his sight like snakes at the sight of the Garuda. The manes and the gods do not respectively receive funeral cakes or libations from a man who does not perform this rite.

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31-37. A Brâhmiṇ who does not adore Viṣṇu or who does not fast on the day of Ekâdasî, who assumes the role of an ambassador or who adopts the profession of a washerman, who carries a bullock, who eats food touched by a Sûdra or burns the corpse of a S'ûdra, who is the husband of a S'ûdra woman or marries a virgin in her menses, who cooks food for a S'ûdra or receives donations or alms from him, who subsists upon his sword or his pen ; who eats food cooked either by a childless widow or by a woman bathing in her menses, who is a pander to the lust of others ; who subsists upon the interests of money lent to others, who sells his daughter or the name of Hari or milk, who eats twice a day, who eats fish or who turns away his face from the worship of the Holy Stone etc., is deprived of his prerogatives, as a snake is denuded of his poison.

38-59. So saying the Muni described to him the method of his worship, Dhyân etc., and went home. The king worshipped Sâvitrî accordingly and got the necessary boon. Thereupon Nârada said : " O most blessed being, I want to know the Pujâ, Dhyân, etc., adopted by the king to obtain the boon from the mother of the Vedas." Nârâyaṇa said, " O Nârada, be abstemious on the Kriṣṇa Trayodaśî day in the month of Jaiṣṭha and perform the vow of Sâvitrî on the next day. This vow is accomplished in fourteen years. Fourteen fruits, fourteen kinds of sacrificial articles, proportionate quantity of flowers and frankincense, cloth. sacred thread and edibles should be dedicated to the deity. A jar covered with flowers and branches of trees should be established or fixed in the ground and thereon Gaṇeśa, the Sun, the Fire, Viṣṇu, S'iva, Durgâ and the tutelary deity should be invoked and worshipped Now hear about the Dhyân etc. of Sâvitrî as prescribed by Mâdhyan-din-S'akha which yields all sorts of fruits. I adore Sâvitrî, the mother and the cause, the presiding deity and the image of the Vedas, whose colour is bright like heated gold, who beams with the radiance of Brahma, who is equal to a 1,000 summer suns in lustre, who favours her votaries, whose dress is pure like fire, who has a cheerful, smiling and tranquil mien, who dispenses or administers the world, who is the wife of Brahmâ, who is the source and image of all prosperity. By this Dhyâna, the worshipper should place flower on his own head and invoke the goddess on the jar. The mattress, oblations of water to wash the feet, the same water with offer of green grass and rice, etc., bathing ingredients, ointment, frankincense, light or lamp, sacrificial offering, betel leaves, cold water, lovely apparel, ornament, perfume, water for rinsing the mouth and lovely bedstead : these are the fourteen ingredients which should be presented. Now hear about the Mantra (or mystic formula) appropriate to these gifts. ' O goddess, this sanctifying seat of gold or wood (the substance of trees), I offer you for a seat. I reverentially give you holy water to wash the feet. I dedicate to you bent grass, sunned rice and water of the conches as offerings for your feet. Fragrant oil etc., for bathing purposes I reverentially submit to you. The sandal paste I likewise offer to you which is calculated to add to the grace of the body.

60-71. This lovely perfume and frankincense, I submit to you with a heart full of devotion. Kindly accept the same. This lamp, bright and likely to dispel the darkness of the world, the tasteful sacrificial offerings likely to sanctify a person, satisfy hunger and develop the body, the delicious betel leaves seasoned with camphor, I offer : kindly accept them. O goddess, cool

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and fragrant water which quenches thirst and which constitutes, as it were, the germ of the world I offer to you. Please accept it. Likewise accept the cloth woven with cotton and other agricultural produce likely to add to the grace of the body. Please also accept this holy ornament, this fragrant wreath and this auspicious, sanctifying, perfume which I offer. Goddess, deign to accept the holy ingredients to rinse the mouth. Condescend to accept this lovely, holy, delightful bed of gems covered with flowers and sandal.

72-76. I offer to you excellent vermilion which decks the forehead and gives perfection to the grace of ornaments. I offer to you the sacred thread with holy joints or knots consecrated by the spell of the Vedas. After making this gift the worshipper should read the hymn, bow to Sâvitrî and give Dakṣiṇâ or the priest's fee to the Brâhmiṇ. The fundamental Mantra consists of eight letters *viz.*, Śrîṃ Hrîṃ Klîṃ, Sâvitrai Swâhâ. Now I am going to tell you the beneficial hymn of Sâvitrî, dear as life to the Brâhmiṇs as recited by Mâdhyandin.

77-78. O Nârada, in days of yore in the Goloka, Kriṣṇa handed over Sâvitrî to Brahmâ; and yet she refused to go along with Brahmâ. Thereupon Brahmâ adored her; when she was propitiated and fulfilled his wish.

79-87. Fair one, you are eternal. You are sprung from Hari and yet you are the likeness of Hari. O spouse of Nârâyaṇa, be kind to me. You are Supremely good. You represent the valour, the happiness and the position of the Brâhmiṇs; be kind to me. Fair goddess, you are the image of supreme happiness. You are all good. Be kind to me, goddess, you are all in all to the sacerdotal caste; you are the essence of mystic incantations; and you are the source of happiness and redemption to mankind. Be propitiated. Fair one, like a flame of fire, you consume the fuels of sin and you give energy to the Brâhmiṇs. Nay, the very recollection of your name reduces to ashes those sins committed by the twice born castes, either with the body, mind or with words." Brahmâ having worshipped her thus, Sâvitrî accompanied him to the Brahmâ-loka. The king Aśwapati also worshipped her in the light of the above ode. Then he saw her and obtained the necessary boon. Whoever three times a day reads the above hymn gets the reward which could be secured by the study of the four Vedas.

CHAPTER XXIV.

1-11. Nârâyaṇa said, 'King Aśwapati, having duly worshipped Sâvitrî thus, saw the goddess manifesting herself effulgent like a thousand suns. Kindling all the quarters with the lustre of her body, with a propitiatory mien and a gentle smile she addressed the king as a mother addresses her son thus: "O king, I know your desire and the desire of your wife. Your chaste wife wants a daughter and you want a son. Both these desires will be fulfilled in due time.' So saying, Sâvitrî vanished and the king went home. After a short time, the queen gave birth to a daughter, the offspring of the digits of Kamalâ: and as she was the result of her devotion to Sâvitrî, she was styled Sâvitrî by her father. She grew up in beauty and youth like the digits of the moon of the bright half of the month. Sâvitrî in her mind accepted

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the truthful Satyavâna, the son of the well-qualified Dyumat-sena for her husband. The king married his daughter well furnished with ornaments to Satyavâna who joyfully took her home. After the lapse of a year, the truthful Satyavâna, by the command of his father, cheerfully went out of his house to collect fruits and fuels. By chance, the chaste Sâvitrî followed her husband. As ill-luck would have it, her husband fell down from a tree and died.

12-20. O Muni, Yama then appeared and tried to take away the sentient soul of the deceased Satyavâna of the size of a thumb. Sâvitrî followed him. The great Yama, the foremost of the virtuous, the lord of the abstemious, having beheld her following him gently addressed her thus: "For a wonder, Sâvitrî, where will you go to in this mortal frame?" If you want to go along with your husband, you shall have to quit your body. For no one can go to Pluto's region with his or her body constructed of five elements. Besides, your husband's days of enjoyment are numbered. To reap the fruits of his acts he is going to my place. The births and deaths of sentient beings take place according to their Karma which is the source of pleasure, pain, sorrow and fear. People attain the condition of Indra, or become sons of Brahmâ or servants of Hari exempt from life or death through Karma. All kinds of perfection, immortality and the four kinds of redemption can be attained through Karma. Men first attain the position of a Brâhmiṇ and then final emancipation through Karma which also secures godhead, kingdom or the rank of a Manu.

21-28. Karma alone confers upon a being the rank of a saint, anchorite, Kṣatriya, Vaiśya, S'ûdra, infidel, or the state of moveable or immoveable property, or the condition of a stone, tree, beast, bird, worm or snake or the condition of a Gandarva, Râkṣasa, Yakṣa, Kinnara, false conception like a pumpkin gourd, devil that haunts corpses, hag malignant demi-god or spectre; and for the same reason people become sinful or virtuous.

29-37. Through Karma, people become handsome or healthy or deformed or dumb. People go to heaven or hell, to the regions of Indra, the Sun, the Moon, the Fire, the Wind or Varuṇa, Kuvera, S'iva, Dhruva, the stars, the Satya, the Jana, the Tapa, the Mahar, the Pâtâla, the Brahmâ, the Vaikuṇṭha or to the Cow-world, the region free from diseases.. People are long-lived or short-lived through Karma. And through this law of Karma (causation, *i.e.*, the agency whereby one reaps the consequences of one's act), people die as soon as they are animated with life or as soon as they see the light. Fair one, I recited to you the mysteries of creation. Now, go back to your house, for your husband quitted his body as a result of Karma.

CHAPTER XXV.

1-6. Nârâyaṇa said, "The sensible, chaste Sâvitrî having heard the words of Yama reverentially adored him and said, 'O lord of virtue, what acts of men are auspicious and what not? How do the virtuous dispense with the consequences of their acts? What is the seed or root of Karma? Who yields fruits of Karma? What is Karma? What is its genesis? What is its cause? Who is the victim of Karma? Who is not affected by it? What is a

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corporeal being? What is body? Who is the author of Karma that controls this body? What is knowledge, mind or intellect? What is life? What are the passions and their characteristics? Who is their presiding deity? Who enjoys? Who causes enjoyment? What is enjoyment or suffering? How can a man be released from it? What is the sentient soul? Who is the eternal Being? Kindly narrate these subjects to me in detail.

7-21. Yama replied, "The acts prescribed by the Vedas are auspicious; the acts forbidden by them are vicious. The disinterested acts of the virtuous including the worship of Viṣṇu performed without any object in view dispense with the Karma and creates religious belief in Hari. One devoted to Hari can get rid of birth, death, decrepitude, disease, sorrow and fear and thus obtain final emancipation. This is enjoined by the S'astras (holy scriptures) which divide emancipation into two classes. One class of emancipation gives absolute redemption to mankind. The other endows people with religious faith in Hari. The Vaiṣṇavas want the latter class of redemption, *i.e.*, faith in Hari. Other worshippers want Nirvâna. Kriṣṇa who is independent of nature is the seed or fountain-head and image of Karma and yields fruits of Karma. He is the cause and source of Karma. Sentient beings reap the consequences of their acts. The soul is not mixed up with Karma. O child, the corporeal being, *i.e.*, the animate body is the mere reflection of the soul. The body is transient and composed of five elements. At the dawn of creation Hari created five elements, *viz.*, the earth, the water, the wind, the light or heat and the sky. The animate bodies or sentient beings either do an act or suffer consequences of an act. The Supreme Being causes those enjoyments and sufferings. Suffering is but a modification of one's attributes or qualities. Knowledge is of several kinds and provides for the distinction between good and evil. O chaste one, discrimination is intellect and the mother of wisdom. Life is the strength of the body; it is a particular kind of vital air which sustains the body. Mind is the best of the senses and deputes men to perform all sorts of acts. The nature of the mind cannot be determined: it is invisible and regarded as a faculty of knowledge. The eye, the ear, the nose, the skin and the tongue are the senses, which constitute, as it were, the limbs of the body and impel people to action.

22-26. These senses afford pleasure or pain like friends or foes; the sun, the wind, the earth, the sound etc., are the presiding deities of the senses. The animate or sentient being (Jîva) sustains the life and the body. The Eternal Brahma, distinct from nature and void of all attributes is the Supreme Being. Kriṣṇa himself is the final cause. Now that, O child, I have told you everything, please go home.

27-35. Sâvitri said, "O god, how can I go leaving behind me my husband and yourself, the ocean of wisdom? Now, kindly answer other questions which I put to you. What kinds of act lead to different sorts of births? What act leads to Heaven or Hell or redemption, or to faith in Hari, or to disease, health, longevity, short-life, pleasure, or pain, deformity, deafness, blindness, semi-blindness. miserliness, infatuation, madness, avarice, murder, perfection, four kinds of redemption, Heaven, the state of a Brâhmin or an anchorite. or the bliss of the Goloka, which is free from all diseases? How many kinds of hells are there? Their names and numbers I should like to know. What is the dura-

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tion of life in hell? Who goes there? What kinds of diseases are produced by different sins? Sire, kindly answer the above questions.

CHAPTER-XXVI.

1-10. Nârâyaṇa said, "O Nârada, Yama smiled at the words of Sâvitrî and began to describe the subject of Karma-Vipâka, *i.e.* the punishment or reward consequent upon one's act. He said, 'O child, you are twelve years old, but you are superior in wisdom to old men and anchorites. O auspicious lady, I see that king Aśwapati, through his devotion, by virtue of the boon granted to him by Sâvitrî, has got a daughter equal to herself (Sâvitrî) and who is an offspring of her digits. Child, you will be blessed in respect of your husband as Lakṣmî is blessed in respect of Hari; Gaurî in respect of S'iva; Râdhâ in respec of Kriṣṇa; Sâvitrî in respect of Brahmâ; Mûrti in respect of Dharma; S'atarupâ in respect of Manu; Deva-hûtî in respect of Kardama; Arundhatî in respect of Vaśiṣṭha; Aditî in respect of Kaśyapa; Ahalyâ in respect of Gautama. S'achî in respect of Indra; Rohiṇi in respect of the Moon; Rati in respect of Kâma; Swâhâ in respect of Fire; Swadhâ in respect of the Manes; Saugṇâ in respect of the Sun; Varuṇânî in respect of Varuṇa; Dakṣiṇâ in respect of the god of sacrifice. Dharâ in respect of Varâha; and Deva-Senâ in respect of Kârtika. I grant you this boon. I shall grant you whatever else you desire. O blessed lady, ask anything and it is yours.' Sâvitrî replied, 'O blessed god, may this Satyavâna beget on me a hundred sons. This is my petition. May my father get a hundred sons; and may my father-in-law get back his eye-sight and kingdom. This is also my desire. O lord of the world, bless me so that after the lapse of a hundred thousand years, when we die, I may go to the world of Hari along with Satyavâna. Now kindly relate to me the law of causation, *i.e.*, Karma-Vipâka which is the source of the propagation of the world."

11-19. Yama said, 'All your desires will be fulfilled. I, now, am going to describe to you the law of causation. A person is born in India by virtue of his good or bad deeds. But, although all his religious merits be destroyed, he cannot acquire his birth in any other place. O chaste girl, gods, demons, men, etc., are all subject to Karma Every one reaps the fruits of his act. By good deeds, a person goes to Heaven; by bad deeds, he goes to Hell. Voluntarily, no one assumes his birth. Certain living beings, particularly, men acquire different kinds of births according to their acts. When a man's suffering radically ends, he is emancipated. Emancipation is of two kinds. One is the Nirvâṇa and the other consists in homage to Supreme Kriṣṇa.

20-31. Evil deeds germinate diseases and good deeds constitute the source of health. Karma is the cause of long or short life, pain or pleasure or defective limbs. Fair one, good acts even bring perfection. Thus I told you in a nutshell every thing. Now I am going to narrate in detail the theories maintained by the Purâṇas. Listen to the mysteries. O child, of all the births, the birth of a man in India is most precious; a Brâhmiṇ, among men, is preferable to others; but the Brâhmiṇ who is a Vaiṣṇâva, of course, is the best of all men. A Vaiṣṇâva may have a selfish aim or he may be disin-

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terested. The latter is the better of the two. For the former is subject to Karma and the latter is free from it. O chaste one, the latter will not after his dicease be subject to birth again ; but he will attain the feet of Viṣṇu. Those who worship Kriṣṇa will go to Kriṣṇa ; those who worship Nârâyaṇa will go to the Vaikuṇṭha. The interested Vaiṣṇâvas, though they go to the Vaikuṇṭha, are again born in India as Brâhmiṇs. In course of time they become dispassionate. The worship of Hari eventually gives them good sense.

32-41. The Brâhmiṇs that are interested and not devoted to Viṣṇu assume in succession several births and never attain good or pure sense. The Brâhmiṇs that are devotees and who frequent sacred places as pilgrims go to the Brahma-loka and are again born in India. Those who frequent holy places as pilgrims and adhere to their own tenets go to the Satya-loka and are again born in India. The religious Brâhmiṇs who worship the sun go to the sun's domain and again descend to India. A pious Brâhmiṇ who worships S'iva, S'akti or Gaṇeśa goes to the S'iva-loka, but again comes to India. If a pious Brâhmiṇ worships any other gods, he goes to the Indra-loka, but soon afterwards is re-born in India But the dispassionate worshippers of Hari go to) his region. The impious and corrupt Brâhmiṇs go to hell. The four castes, if firm in their religious belief, reap good fruits ; otherwise, they go to hell and afterwards suffer torments in India.

42-48. If a pious Brâhmiṇ marries his daughter to a pious Brâhmiṇ, he goes to the land of the Moon and dwells there for a period occupied by fourteen consecutive Indras If the girl is decked with ornaments, the fruit reaped thereby is doubled. A person who does the above act with a selfsh motive goes to the land of the Moon ; but a disinterested Brâhmiṇ goes to the Vaikuṇṭha. That person also goes to the Vaikuṇṭha who gives to a Brâhmiṇ the produce of a cow, silver, bride, cloth, crops, fruits and water. He lives there for one Manwantra. He who gives to a pure Brâhmiṇ gold, cow, copper etc., lives in the region of the Sun, free from anxiety and disease for ten thousand years.

49-60. He who gives to a Brâhmiṇ land and immense quantity of paddy is able to dwell in the S'weta-Dwîpa, the beautiful land of Viṣṇu as long as the Sun and the Moon exist. O chaste one, he who gives house to a Brâhmiṇ goes to the Viṣṇu-loka and dwells there for a long time. If such a gift is made on any sacred day, he dwells there for as many years as there are atoms of dust in the house. He who consecrates a house to the gods dwells in Heaven for as many years as there are particles of dust in the house. Brahmâ hath said, the gift of a mansion brings four-fold fruits, gift of a tank a hundred-fold fruits ; gift of a pond brings fruits eight times the number of fruits specified last. The gift of a large pool or bridge enables the donor to live in the Jana-loka for ten thousand years. Gift of a canal is equivalent in religious efficacy to the gift of ten large pools. If that canal is ornamented, it brings fruits twice the number specified last. Extraction of mud from a pool, large or small, is equal to the gift of the said pool. Whoever plants a holy fig tree lives in the world of devotion for ten thousand years.

61-72. Whoever dedicates to the public a grove of flowers lives in the Dhruva-loka for ten thousand years. Whoever dedicates a car to Viṣṇu lives in his land for one Manwantara. If the car is huge and artistic, the gift brings

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fruits twice the number specified last. The gift of a litter brings half the number of fruits that could be secured by the gift of a car. Whoever dedicates a house meant for swinging to Hari lives in his region for one Manwantara. O lady devoted to your husband, whoever constructs palaces on the margin of the royal road goes to Heaven and enjoys celestial bliss for ten thousand years. O chaste one, gifts to a Brâhmiṇ and a god are equally efficacious. That which is given comes back. That which is not given is never attained. A virtuous person, after having enjoyed the bliss of Heaven, is born again in a good Brâhmiṇ family in India. A Kṣatriya is likewise born as a Kṣatriya. A Kṣatriya or a Vaiśya, even after an endless course of devotions, can never attain the condition of a Brâhmin in any birth; this is mentioned in the Vedas. Pious Brâhmiṇs, though they acquire different births, yet after the end of their sufferings are born as Brâhmiṇs again. A consequence of an act hitherto not reaped must be reaped in due time. Karma is inevitable. Only frequent acts of pilgrimage to holy places can sanctify a person. I told you everything now. What do you want more to hear?

CHAPTER XXVII.

1-10. Sâvitrî said, "O lord, describe to me all the acts by which virtuous men either go to Heaven or to other places. Yama replied, 'O chaste one, whoever gives food to a Brâhmiṇ goes to heaven. There is no deed more virtuous than the gift of food. In the case of such gifts, the object or the time of charity is immaterial. He who provides a Brâhmiṇ with a matting for seat lives in the world of Fire, happily, for ten thousand years. He who gives an excellent milch-cow or a new-born cow to a Brâhmiṇ lives in the Vaikuṇṭha for as many years as there are hairs on the skin of the cow. On a sacred day, the merit of such a gift is four-fold; in a place designed for pilgrims, the merit is a hundred-fold; in the holy place allotted to Nârâyaṇa, the merit is a crore-fold. In India, the gift of a cow to a Brâhmiṇ enables the donor to live in the land of the Moon. Whoever gives the Holy-stone along with clothes to a Brâhmiṇ lives in the Vaikuṇṭha as long as the Sun and the Moon exist. Whoever gives a lovely umbrella to a Brâhmiṇ dwells with happiness in the land of Varuṇa for ten thousand years.

11-20. Whoever gives a pair of sandals for the feet to a Brâhmiṇ in India lives in the land of the Wind-god with pleasure for ten thousand years. Whoever bestows on a Brâhmiṇ a lovely bedstead enjoys bliss in the land of the Moon, so long as the Sun and the Moon exist. Whoever gives a candle-light or lamp to a god lives in the Brahmâ-loka for one Manwantra. O beauty, afterwards he attains the condition of a human being, gets celestial eye-sight and by dint of that virtue never goes to the land of Pluto again. Whoever gives an elephant to a Brâhmiṇ is entitled to the moity of a seat with Indra in heaven so long as Indra exists. Whoever gives him a horse lives merrily in the land of Varuṇa for a period covered by fourteen Indras. Whoever gives him a litter lives in the Vaikuṇṭha for one Manwantara. Whoever gives him a fan or *chowrie* lives happily in the land of the Wind for ten thousand years. Whoever gives a Brâhmiṇ heaps of paddy lives in the Vaikuṇṭha for as many years as there are grains of paddy. Afterwards he acquires the birth of a man again,

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and enjoys long-life and happiness; and after their death the donor and the donee go to the Vaikuṇṭha.

21-30. In India, whoever always takes the name of Hari enjoys a long life and scares away death. Whoever at the end of the night of the Full moon performs the ceremony of the swing or the Dola is redeemed in his lifetime and dwells in the Vaikuṇṭha for a hundred Manwantaras. Whoever performs that ceremony on the lunar day of the Uttara-Phalgunî Nakṣatra, reaps benefit twice as much till the end of a Kalpa, as Brahmâ hath said. Whoever gives grains of sesamum to a Brâhmiṇ lives in the Vaikuṇṭha for as many years as there are grains of sesamum and if he gives the grains in a copper-pot the benefit derived from the gift is doubled. Whoever gives a chaste, well-decorated bride to a Brâhmiṇ lives in the land of the Moon for a time covered by fourteen Indras and there enjoys the society of Heavenly prostitutes. Afterwards, in the land of the Gandarvas, he enjoys the superb bliss afforded by the company of Urvaśî and, later on, for 1,000 births in succession he succeeds in getting a blessed, chaste, graceful wife of soft complexion and a sweet voice.

31-41. Whoever gives a fruitful tree to a Brâhmiṇ lives in the Indra-loka for as many years as there are fruits of the tree. The gift of a thousand fruitful trees is still more meritorious. Whoever gives mere fruits to a Brâhmiṇ lives in Heaven for a long time and is afterwards again born in Indra. Whoever gives many articles and a big house full of crops to a Brâhmiṇ lives in Kuvera's land for one Manwantara and is afterwards born as a great and wealthy man. Whoever gives land with standing crops to a Brâhmiṇ lives in the Vaikuṇṭha for a hundred Manwantras and is afterwards born again as a wealthy man. Land never quits him even in a hundred births: (*i.e.*, he ever owns land.) He becomes prosperous and wealthy, the father of many sons and a land-lord possessing many tenants. Whoever gives a good village to a Brâhmiṇ lives in the Vaikuṇṭha for one lakh Manawantras, is thereafter again born as man and acquires 1,00,000 villages. The earth or land does not quit him for a lakh of births.

42-48. Whoever gives a town teeming with five kinds of crops, ponds, trees and fruits to a Brâhmiṇ lives in the Vaikuṇṭha for a time covered by ten lakhs of Indras. He is then born as a king and acquires ten thousand cities. The earth does not quit him for 10,000 years. Whoever gives a province or a hundred cities teeming with ponds, pools, trees and subjects to a Brâhmiṇ lives in the Vaikuṇṭha for one crore Manwantras and is afterwards born again, resourceful like Indra, as the king of the Jambu Islands. The earth does not quit him for a crore of births. He lives like an emperor till the end of the Kalpa.

49-60. Whoever transfers his entire jurisdiction to a Brâhmiṇ reaps the above benefits four-fold. Whoever gives Jambu-dwîpa to a Brâhmiṇ reaps the last named benefits a hundred-fold. O chaste one, a person who makes a gift of the entire earth containing seven islands, who observes all sorts of austere rites, or rigidly fasts or makes a gift of every thing and attains all sorts of perfection has still to come back to this world. But for a wonder, the worshipper of Viṣṇu is for ever relieved from the torments of the world. The Vaiṣṇavas, at their residence in the Goloka or the Vaikuṇṭha, witness the fall

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of countless Brâhmâs. As soon as they quit their bodies, they wield a form each free from birth, death and decrepitude and attaining the likeness of Viṣṇu they worship Him; and, residing in the Vaikuṇṭha they witness countless dissolutions of the world. Even gods and adepts at times see the earth; the immortal Vaiṣṇavas do not. Whoever in the month of Kârtika offers basil leaves to Hari remains in his land for as many years as there are leaves. Afterwards he is born again as man, attains faith in Hari and becomes happy and longevous. Whoever in the same month offers a lamp of *ghee* to Hari dwells in his land for as many palas (a pala=24 seconds) as the lamp burns and again assuming birth as man he attains faith in Hari and becomes wealthy, clear-sighted and valorous.

61-70. Whoever bathes in the Ganges at break of day in the month of Mâgha lives in the temple of Hari for 60,000 Yûgas, then assumes his birth again as a mortal, attains faith in Hari and becomes the best of those who subdue their passions. Whoever so bathes in the holy land of pilgrims at Prayâga dwells in the Vaikuṇṭha for a lakh of Manwantras, is then born again as a mortal, receives the Mantra of Hari and after quitting his frame attains the feet of Hari. He attains the likeness of Hari, devotes himself to his worship and has never to come back to the earth. He who bathes every day in the Ganges becomes holy like the Sun; and, on his way to the river, he reaps benefit at every step as a person does, who performs the ceremony of horse-sacrifice. He consecrates the earth by the dust of his feet; and so long as the Sun and the Moon exist, he dwells in the Vaikuṇṭha; and, afterwards being born again as a mortal, he becomes pious, pure, learned, abstemious and devoted to god. In May and June when the Sun afflicts the world with heat, whoever refreshes any one in India with fragrant water dwells in the Vaikuṇṭha for a period covered by the successive jurisdictions of fourteen Indras. Then he is born again and becomes faithful and happy.

71-89. Whoever in these months, dedicates sandal to Hari dwells in his temple for 60,000 Yûgas. Then he is born again and becomes graceful and happy. The gift of a sacred thread confers the same benefit as mentioned above. Whoever in the month of Vâiśâkha gives flour of fried gram to a Brâhmiṇ dwells in the temple of Viṣṇu for as many years as there are particles of flour. Whoever performs the ceremony of Janmâṣṭamî is released from the sins of a hundred births and after death dwells in the Vaikuṇṭha for a time covered by fourteen Indras. He then resumes his birth and acquires faith in Hari. Whoever performs the vow of S'ivaratri dwells in the S'iva-loka for seven Manwantras. Whoever offers Bael-leaves to S'iva dwells in his temple for as many years as there are leaves. He is then born again, attains faith in S'iva and acquires knowledge, sons, tenants and land. Whoever worships him in the month of Chaitra or Mâgha; or, with a cane in his hand, for a whole month or for half a month or for ten days or a week dances out of deference to S'iva dwells in his land for as many Yûgas as the days on which he danced. Whoever observes the vow of Râm-navamî in India dwells in the Vaikuṇṭha for seven Manwantras. He is then born again, obtains faith in Râma, subdues his passions and becomes extremely pious. Whoever reverentially worships Durgâ with perfume, flowers, sacrificial offerings, frankincense and lamp in the month of autumn and in connection with

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this ceremony dances, sings, indulges in all sorts of music and performs auspicious deeds dwells in the S'iva-loka for seven Manwantras. He then is born again and acquires pure wisdom. His children multiply. His prosperity becomes stable; he becomes the king of kings vested with great might and possessed of elephants and horses.

90-101. Whoever in India on the lunar day of the Full Moon in the month of Kârtika, by the construction of the sphere of the Râsa attended by hundreds of cowherds and cowherdesses or on an idol or statue, by the offerings of sixteen ingredients worships Râdha and Krisṇa dwells in the Goloka as long as Brahmâ exists. He then comes back to India and certainly acquires faith in Hari and his mantras and, subsequently quitting his body and returning to the Goloka, he attains the form of Hari and becomes one of his attendants free from life and death. He never falls again. Whoever fasts on the day of Ekâdasi connected with the bright or dark half of the lunar month dwells in the Vaikuṇtha as long as Brahmâ exists. He then comes back to India and acquires faith in Hari. After his death he reverts to the Vaikuṇtha and never falls again. In the month of Bhâdra on the 11th day of the bright half of the lunar month, whoever worships Indra dwells in his land for 60,000 years. Whoever in India on the seventh day of the bright half of the lunar month on the day of the Solar Sankrânti worships the Sun after taking *ghee* and boiled rice, remains in the solar region as long as the Sun and the Moon exist. He then comes back to India and acquires health and prosperity. Whoever on the fourteenth day of the bright half of the lunar month, in the month of Jaiṣṭha, worships Sâvitrî dwells in the Brahma-loka for seven Manwantars. He then comes back to the earth and acquires valour, long life, wisdom and prosperity.

102-112. Whoever on the fifth day of the bright half of the lunar month of Maghâ, pure in body and mind, worships Saraswatî with sixteen ingredients lives in the Vaikuṇtha for one day and one night of Brahmâ. He is then born again and becomes a poet as well as a savant. Whoever gives a well-ornamented cow to a Brâhmiṇ every day throughout his life passes his days merrily with Viṣṇu for a number of years double the hairs on the skin of the cow. He then comes back to India and acquires an empire, cows, sons, knowledge and happiness in every way. Whoever in India feasts the Brâhmiṇs with sweets dwells in the temple of Viṣṇu for as many years as there are hairs on the pores of the skin of the Brâhmiṇ. If this deed is performed in the place allotted to Nârâyaṇa, the fruit is ten millions of times enhanced. Whoever recites his name ten millions of times in the places allotted to Nârâyaṇa is redeemed in his life-time and, dying, attains the likeness of Hari. He never again falls from the Vaikuṇtha. Whoever constructs the male organ of S'iva with clay and worships him all his life, dwells in his land for as many years as there are particles of clay. He then returns to India and becomes a king.

113-122. Whoever worships the holy stone and drinks the waters of its feet dwells in the Vaikuṇtha for a time covered by 100 Brahmâs. He is then born again and dying goes to the Vaikuṇtha whence he never descends. Whoever bathes in the holy rivers by circumambulation round the world gets final emancipation and is never born again. In the sacred land of India, whoever performs horse-sacrifice is entitled to half a seat with Indra for as

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many years as there are hairs on the body of the horse. The performance of the grand royal-sacrifice gives benefits four times as much. Sacrifice of a man or a cow yields half the fruits of the horse-sacrifice. The sacrifice of tanks gives half the fruits of cow-sacrifice and blesses the worshipper with a son. The plough-sacrifice is equal to the cow-sacrifice in point of merit. The lotus-sacrifice is half as much beneficial as the cow-sacrifice. The Viśoka-sacrifice kills sorrow, is half as much efficacious as the lotus-sacrifice and gives half as much bliss of heaven as the latter gives. A king who performs the sacrifice of Vijaya or victory becomes successful in war and gets as much bliss of heaven as could be secured by the lotus-sacrifice.

123-131. A king by the performance of Prâjapatya-sacrifice acquires subjects and land. In this world, he secures the affection of other kings; and after his death he enjoys the same amount of celestial bliss as he does in the case of lotus-sacrifice. In the sacrifice of prosperity (Riddhi) a man enjoys the same amount of celestial bliss as in the case of sacrifice of lotuses. Fair one, the sacrifice called Viṣṇu-Yâga is the best of all sacrifices. With great eclat, it was performed by Brahmâ in days of yore. O chaste one, on the occasion of this sacrifice there was a quarrel between Dakṣa and S'ankara. The Brâhmiṇs cursed Nandî who cursed them in return. Thereupon in revenge S'iva dissolved the Viṣṇu-Yagṇa performed by Dakṣa. This sacrifice is equal to a hundred horse-sacrifices in point of merit. Thereupon Dharma, Kaśypa, Ananta, Kardama, Manu, Priya-Vrata, S'iva, Sanat-Kumâra, Dhruva and Kapila performed this Viṣṇu rite and reaped benefit equal to that which can be secured by a thousand grand royal-sacrifices. In a word, there is no sacrifice so beneficial as this which redeems man in his life-time and makes him equal to Viṣṇu in points of knowledge and asceticism.

132-145. As Viṣṇu is among the gods, S'iva among the Vaiṣṇavas, the Vedas among the S'âstras, the Brâhmiṇs among the householders, the Gangâ among rivers, the Vaiṣṇava among the holy, the Ekâdaśî among the vows, the holy basil among flowers, the moon among stars, the Garuḍa among birds, the goddess Nature (Prakriti) among women, the Earth among the containers, the mind among the passions, Brahmâ among the lords of creation, Vrindâvana among forests, India among continents, Lakṣmî among the graceful, Saraswatî among the learned, Durgâ among the chaste and Râdhâ among the blessed, so is Viṣṇu-Yâgna among sacrifices. A hundred horse-sacrifices secure the position of Indra; a thousand such sacrifices secure the feet of Viṣṇu. Ablution in all holy waters, initiation in all sacrifices, performance of all austerities and vows, the study of the four Vedas, the circumambulation round the world are beneficial no doubt, but the service of Kriṣṇa alone enjoined by the Vedas, the Purâṇas and histories can secure redemption. The delineation of Kriṣṇa's grace, His meditation (Dhyân), the recitation of the virtues of his names, the perusal of his hymns, his recollection and adoration, the drinking of the water of his feet and eating of articles of food dedicated to Him every day are sanctioned by all and universally desired. O child, you should therefore worship Kriṣṇa, the Supreme Being who is distinct from Nature and void of all attributes. Now, take back your husband and go home. I have already related to you the edifying law of causation sanctioned by all and universally solicited.

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CHAPTER XXVIII.

1-10. Nârâyaṇa said, Sâvitrî having heard from Yama the eulogies of Hari fluttered with joy and with tears in her eyes addressed him thus, "god, I learn that there is no virtue so great as the recitation of Hari's name. It redeems one's race and dispenses with the death, re-birth and decrepitude both of the reciter and the audience. The recitation of the virtues of Hari and his adoration are superior to any gift, or vow, or attainment of perfection, or devotion, or meditation or the Vedas. Redemption, immortality or any other perfection is not equal to a sixteenth part of the sanctity acquired by submission to Hari. Sire, you know the Vedas. Counsel me, (a foolish woman) how to worship Kriṣṇa who transcends nature. I have heard from you the description of the fruits reaped by good actions. Now narrate to me the consequences of evil deeds. So saying, Sâvitrî reverentially adored Yama thus:—'I adore Yama whom the Sun-god, by his adoration of Dharma at the Puṣkara obtained as his son, a product of the digits of Dharma. I bow to the justice-loving S'amana or Yama who witnesses all deeds. I bow to Kritânta or Yama who rewards or chastises people according to their deeds.

11-18. I adore Daṇḍadhara (the holder of the mace) who chastises people according to their deserts. I bow to the irresistible Time (Kâla) who always reduces the span of life allotted to the people in the world. I bow to Yama who is devoted to Viṣṇu, who is a great ascetic, who is pious and controls his passions, who gives fruits of actions and is omniscient, who is a friend of the virtuous and a foe of the vicious and who is self-contented. I bow to Yama who is descended from Brahmâ, who is radiant with the lustre of Brahmâ, who is constantly devoted to Brahmâ." Sâvitrî having adored him thus, Yama described to her the worship appropriate to Viṣṇu and the law of causation. Whoever in the morning reads these eight odes to Yama is relieved from all sins and the fear of Yama. The greatest sinner, too, if he reads the above, is rescued by Yama after he has wielded several bodies successively.

CHAPTER XXIX.

1-6. Nârâyaṇa said: "Then Yama, the son of the Sun-god, commenced to narrate to her the consequences of evil deeds thus:—"O chaste one, you have heard an account of the results of good deeds. Now hear the account of the fruits reaped by bad deeds. There are several kinds of hell-pits distinctly described by the several Purâṇas, O child, these pits are expansive, deep, dreadful, painful to animate beings and very ugly. The pits as named in the Vedas are as follows:—

7-21. The pits of fire, blood, heat, salt, ordure, urine, saliva, fat, semen, tears, marrow, meat, nail, hair, bones, copper, iron, thorns, poison, perspiration, hot wine, heated oil, teeth, worms, pus, snakes, gnats, salt, thorns, reed, ashes, scimitar, alligator, crow, hawk, falcon, thunder, heated stone, wheel, tortoise, ashes, razor, anvil, scabbard, needles, stench, iguana, tusk of elephants, Kumbhîpâka, thread of time, meteor, the dark well, the pit of chastisement, the pit of mace, the pit for pounding the body, pit for sucking the blood, the girdle of snakes and so on. They are eighty-six in number. O Sâvitrî, the sinners are tormented in these pits guarded by my myrmidons.

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22-27. The guards are severally armed with mace, spear, iron-spear, noose, club, etc., and are hideous in appearance. They are all absorbed in devotion. They are adepts and can assume any shape. The sinners about to die see them constantly. But the followers of S'iva, Sakti, the Sun, Gaṇeśa and the adept saints never behold them. Those who perform duties allotted to them, those who desist from Karma, I mean the Vaiṣṇavas who are powerful and fearless never see their faces even in dreams, O chaste one, I just gave you an account of the hell-pits ; now hear of the sinners who have to reside therein.

CHAPTER XXX.

1-11. Yama said : 'Chaste one, those devoted to Hari, pure in mind, adept, accomplished, engaged in vows and meditations, the Brahma-chârîs and the Yatis do not go to hell. Whoever, on the ground that he is strong uses harsh words to his relations and oppresses them therewith goes to the pit of fire and remains there for as many years as there are hairs on his body. He then attains the birth of a beast thrice and is consumed by the heat of the Sun. A fool who does not entertain a thirsty and hungry Brâhmiṇ guest, goes to the pit of heat and dwells there for as many years as there are hairs on his body. He then assumes the birth of a bird seven times. Whoever applies calcine soil to the cloth on Sunday, on the lunar day of the solar Saṃkâranti, the lunar day of Amâvasyâ or on the occasion of the funeral ceremony goes to the pit of salt and dwells there for as many years as there are fibres in the cloth He is then born as a washerman seven times. Whoever deprives a Brâhmiṇ of the allowance allotted to him either by himself or others dwells in the pit of ordure for 60,000 years. For a like period he has to roam again in India in the form of a worm. Whoever having constructed a pool on the pool of another person unfortunately dedicates it to the public dwells in the pit of urine for as many years as there are particles of dust in the pool and then assumes the form of an iguana for seven births in succession

12-26. Whoever eats sweetmeat alone dwells in the pit of saliva for a hundred years and then acquires the form of a spectre in India and subsists upon saliva, and urine. Whoever does not support his parents, preceptor, wife, children and orphans, dwells in the pit of poison and consumes poison for a thousand years. Then for a hundred years he is born as a spectre and is afterwards purified. Whoever frowns at a guest, is repulsive to the gods and the manes, is guilty of Brâhmiṇ-slaughter and consumes rheum in the rheum-pit for a hundred years. Then born as a man seven times, he suffers the torments of poverty. Whoever gives to anybody else things which were offered to a Brâhmiṇ at first dwells in the pit of fat and eats it for a century. Then thrice he is born as a Châṇḍâl, seven times as a chamelion, and then as a poor man living only for a short time. If a person causes the discharge of semen of a woman or a man, he dwells in the pit of semen and eats it for a century. Then for a century he lives as a worm before he is purified. Whoever hurts a Brâhmiṇ or his preceptor and thereby causes blood-shed lives in the pit of blood and drinks it for a century. Afterwards he is born as a fowler seven times before he is purified. Whoever laughs at a worshipper of Kriṣṇa (whose voice is trembling with religious emotion and whose eyes are streaming with tears) is consigned to the pit of tears and drinks them for a century. Then he is born as a Chaṇḍâl thrice before he is purified.

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27-41. Whoever practises deception upon another with an impure heart dwells in the pit of the dirt of the body and subsists upon it for ten years. He is then born as an ass thrice and as a jackal thrice before he is purified. Whoever through the pride of his heart laughs at or slanders a deaf man is consigned to the pit of the secretions of ears and subsists upon them for a century. He is then born seven times as a deaf man and seven times as a deformed man before he is purified. Whoever, out of avarice, for his own maintenance, kills other animals, is consigned to the pit of the marrow for a lakh of years. He eats the marrow there. Afterwards he assumes the birth of a hare, fish and deer seven times before he is purified. Whoever sells his daughter for gain dwells in the pit of flesh and eats it for as many years as there are hairs on the skin of the body of his daughter. He is then chastised by a club by my myrmidons. He wields the burden of meat on his head and drinks the blood of animals, when he is hungry. He is then born as a worm and dwells for 60,000 years in the ordure of his daughter. Then he is born seven times as a fowler, thrice as a boar, seven times as a dog, seven times as a frog, seven times as a leech and seven times as a crow before he is purified. Whoever does not shave on the day of the performance of a vow, or on a day meant for fasting or performing a funeral ceremony is deemed unholy for the purpose of every act. For as many years as the days on which he did not shave he dwells in the pit of nails, eats the nails and is beaten with a stick. In India, whoever worships the male organ of S'iva conjoined with hair will, by S'iva's wrath, be consigned to the pit of hair for as many years as there are atoms of dust in the said organ. Afterwards he is born as an infidel and dwells as such for a century. Then he is purified and born in his own family.

42-53. Whoever out of deference to the manes does not offer cakes to the feet of Viṣṇu is consigned to the pit of bones for as many years as there are hairs on his body. Then seven times, he is born as a lame and poor man; afterwards, he is conscerated by chastisement inflicted upon him. Whoever commits sexual intercourse with his pregnant wife, dwells in the pit of copper for a century. Whoever eats food offered by a childless widow or a woman in her menses dwells in the pit of red-hot iron for a century. Afterwards born by turns as a washerman and carpenter seven times, he is rendered subject to poverty and horrible sores on his body. Then he is consecrated. Whoever with perspiring hand touches divine articles dwells for a century in the pit of perspiration. Any Brâhmiṇ who, ordered by a S'ûdra, accepts his food has to dwell for a century in the pit of heated wine. Then he is born as a Brâhmiṇ (subsisting upon alms and the food of a S'ûdra) seven times before he is purified. A shrew who torments her husband with harsh words is consigned to the pit of thorns which she eats and, being chastised by the myrmidons of Yama for four Yugas, at last assumes the birth of a dumb woman. After this, she is purified. Whoever poisons another dwells in the pit of poison for a thousand years and eats poison. Then he is born as a murderer seven times and a leper seven times. He is then purified.

54-65. He who drives or carries a bullock and beats him personally or inflicts chastisement upon him through the agency of another person dwells in the pit of heated oil for six Yugas. Then he becomes a bullock for as

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many years as there are hairs on the body of the bullock. O chaste one, whover, with the mace, hook or iron kills animals lives for ten thousand years in the pit of teeth Afterwards he is born again and is afflicted for one year with pain in the stomach. Any Brâhmiṇ who takes animal food or food not dedicated to Hari is consigned to the pit of worms for as many years as there hairs an his body. Then he is born thrice as an infidel and is afterwards born again as a Brâhmiṇ Whoever accepts alms from a S'ûdra or eats his food or burns the dead body of a S'ûdra goes to the pit of pus wherein he is tormented for several years by the myrmidons of death. Then he is born as a S'ûdra seven times and is afflicted with colic pain and poverty. Afterwards he is born as a Brâhmiṇ again. Whoever kills a snake marked on the head with the foot-prints of Kriṣṇa is devoured by snakes for several years, chastised by my myrmidons and fed with the ordure of snakes. Then he acquires the condition of a snake, then of a man attacked by ring-worms and ultimately dies of snake-bite.

66-74. Whoever points out to others the method of killing animals and destroys small animals by tempting them with bait dwells in the pit of gnats for as many years as the animals he has killed and, though fasting himself, he is devoured by small animals and screams in pain. My myrmidons fasten and chastise him. Then he becomes a small animal and later on, a deformed man and is then purified. A fool who destroys bees and appropriates their honey goes to the pit of poison where he lives for as many years as the bees he has killed. He eats the poison by which he is consumed and he is chastised by my myrmidons. Afterwards he is born as a bee and then as a human being. A king who oppresses his subjects for the sake of money dwells in the pit of scorpions for as many years as the hairs on the body of his subjects. He is then born in India as a cripple and a valetudinarian. A Brâhmiṇ who wields a weapon or assumes the role of an ambassador or is devoid of religious rites dwells in the pit of reeds for as many years as the hairs on his body. Being pierced again and again by reeds and incessantly tormented he is chastened and is then born as a Brâhmiṇ again.

75-84. A king who, infatuated, confines his subjects in a dark cell for small offences dwells for a very long period in the circular pit of biting insects, After a long sojourn in hell where he has to work as a slave of his subjectsr he is consecrated and born again. O chaste one, whoever kills an alligatoe dragged from the pool lives in the pool of alligators for as many years as th; thorns or bristles on the skin of the alligator. Then he is born as an alligator and after consecration he is born as a man again, Whoever looks lustfully at the wife of another lives in the pit of crows that peck his eyes for as many years as the hairs on the skin of his body. Then for three successive births he is born as a crow. Whoever steals the gold of a god or a Brâhmiṇ is consigned to the pit of falcons for years countless as the hairs on his body. There he is chastised by my myrmidons and his eyes are pecked by falcons whose ordure he has to eat. This great hypocrite and sinner is then born as a blind man three times: as a poor goldsmith seven times and then as a gold-merchant.

85-95. O fair one, whoever steals copper or iron in India is thrown into the pit of hawks whose ordure he eats for as many years as the hairs on his body. The falcons peck his eyes and my myrmidons chastise him. Then, after

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purification, he is born as a man. Whoever steals an idol or things appertaining to an idol lives in the pit of thunder for as many years as the pores on the skin of his body. His body is consumed by thunder there. He has to starve and my myrmidons chastise him. He screams in pain. After purification, he is born again as a man. Whoever steals the produce of a cow or silver or cloth belonging to a Brâhmiṇ or a god dwells in the pit of heated stone for as many years as the hairs on his body. Then he is born thrice as a heron, thrice as a white swan, once as a white kite and many times as a white bird. After this, he is born as a man afflicted with white leprosy or colic pain and after the end of a short life allotted to him he is purified. Whoever steals utensils of brass or dumb-bell belonging to a Brâhmiṇ or a god goes for as many years as there are hairs on the skin of his body to the pit of sharp, cutting stones. Then he is born in India seven times as a horse, then as a monster and afterwards as a man afflicted with the disease of the leg. Whoever takes food offered by a prostitute or subsists upon her income dwells for as many years as there are hairs on the skin of his body in the pit of saliva which he consumes. There he is punished by my myrmidons. Afterwards he is afflicted with eye-sore and is then redeemed.

96-105. O chaste one, a Brâhmiṇ who serves an infidel or subsists upon his ink dwells in the pit of ink which he drinks for a like period. There he is chastised by my myrmidons: after that he is born thrice as a black animal, then grows as a palm-tree and is subsequently born again as a human being after purification. Whoever steals paddy, betel, matting used as a seat, or bedding belonging to a god or Brâhmiṇ is consigned into the pit of powder where my myrmidons beat him. Then that sinner is born thrice as a lamb, thrice as a cock and afterwards as a consumptive, dwarfish, shortlived, poor man having no issue. Then he is purified. He who enjoys a thing belonging to a Brâhmiṇ after having stolen it is thrown into the spherical pit and chastised there. And afterwards thrice being born as an oilman subject to many diseases and having no issue he is purified. He who is insincere to a Brâhmiṇ or to his relations lives for one Yûga in the crooked pit and afterwards he is born seven times as a man with deformed limbs or no limbs and void of wealth, issue and wife. After this he is purified.

106-117. Whoever on the day of Ekâdaśî eats the flesh of a tortoise dwells in the pit of tortoise for a century. There he is devoured by the tortoise and then assumes birth thrice as a tortoise, thrice as a boar, thrice as a Tom-cat and thrice as a peacock. Whoever steals *ghee* or oil of a Brâhmiṇ or an idol lives for a century in the pit of flames or red-hot ashes. Then by turns she is born as a cock-croach, king-fisher and a rat seven times. After this, he becomes pure. Whoever in India steals fragrant oil or other fragrant articles of a Brâhmiṇ or a god or emblic myrobalan belonging to him is thrown into the pit of bad smell for as many years as the hairs on his body. Ultimately he attains the condition of a mole for seven births and a musk-deer for three births and then he becomes a man again. Whoever out of mischief or hypocrisy or by force misappropriates the paternal land of another person goes to the pit of anvil and is persecuted there day and night. In this pit the sinners though tormented are not consumed to dust. For the body meant for suffering never perishes. Here a sinner lives without food for seven Manwantras. Chastised by my myrmidons, he screams incessantly. Then he is

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born as a worm of the night soil and dwells as such for 60,000 years. And after assuming his birth as a man void of wealth and land he is relieved from his sins.

118-128. Whoever cruelly slaughters animals with a sword or commits murders through avarice remains in the pit of Sword for a period covered by the jurisdictions of fourteen Indras. If a Brâhmiṇ is murdered by his act, the murderer has to dwell there for one hundred Manwantaras. There the sinner being famished, cut by the sword and chastised by my myrmidons screams incessantly. Then he is born as a hawk, a hundred times; a boar, a hundred times; a dog, seven times, a jackal seven times, a tiger seven times, a heron thrice, a rhinoceros seven times and a buffalo, thrice. Chaste one, whoever burns a village or a town dwells for three Yugas in the pit of Keen-edged Razors; then he dwells on earth like a spectre having the face of fire. Then he is born as a man who eats ordure, seven times and as a fire-fly seven times. Afterwards he is born seven times as a man subject to acute colic pain and seven times as a leper. After this, he is purified. Whoever slanders another with whispers in the ears of a person or whoever slanders a god or a Brâhmiṇ or delights in criticising others dwells in the pit of Needles for three Yugas where he is pierced with needles and is afterwards born as a scorpion seven times, a snake seven times, a stone-insect (or diamond insect) seven times, a stomach-insect (which eats up whatever food is cast into the stomach and makes the consumer of the food ever hungry) seven times. He is then born as a diseased man and is afterwards purified.

129-137. Whoever causes rupture in the family of a person and steals cow, goat or sheep dwells in the hell of Iguana. He is then born as a diseased cow seven times, as a sheep thrice, and as a goat, thrice Then he is born as a man void of health, wealth, wife and friend, and after suffering endless torments becomes pure. Whoever steals ordinary things goes to the hell of Alligators and then assumes his birth as a diseased man before he is consecrated. Whoever slays a cow, an elephant or a horse is, for three Yugas, thrust into the pit of Elephant's Tusk with which he is constantly lacerated for three Yugas. Then he acquires successively the birth of an elephant, horse, cow and an infidel before he is purified. Whoever prevents a thirsty cow from drinking water or does not tend a cow properly goes into the hot pit of Cow-mouth where he lives for one Manwantra. Then he is born seven times as a man, diseased and void of cows and seven times as a man of very low origin.

138-145. Whoever commits imputed cow-slaughter or imputed Brâhmiṇ-slaughter, whoever commits sexual intercourse with women within the prohibited degree, whoever is void of his daily religious rites, whoever is uninitiated or takes gifts everywhere or is a village priest or subsists upon the offerings made to an idol or cooks food for a S'ûdra or drinks wine or is the husband of a barren woman or kills a cow, a Brâhmiṇ, a woman, a beggar or a fetus lives in the pit called the Potter's Cooking Vessel for a time covered by the jurisdictions of fourteen Indras. Here my myrmidons wheel him round and thrust him by turn into the fire, thorns, hot oil, hot water, heated stone or red-hot iron; then ten millions of times he is born as a vulture, seven times as a boar and seven times as a crow and snake and for 60,000 years he lives as a worm. Then he is born as a Sûdra afflicted with leprosy, poverty and consumption and void of a wife and ultimatly becomes pure."

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146-159. Sâvitrî said: "Lord, what is the imputed slaughter of a Brâhmiṇ or a cow?" "Which women belong to the prohibited degree of sexual intercourse." Who are without Sandhyâ or necessary religious rites and who are uninitiated? Who accept gifts? Who are village priests? Who are called Devalas? Who cook food for the S'ûdras? Who are infatuated? Who are Vriśal-patis?" Yama replied: "Fair one, whoever makes a distinction between Kriṣṇa and his idol or between S'iva and his organ, or between the Sun and his gem or between Ganeśa and his idol is guilty of Brâhmiṇ slaughter. Whoever makes a distinction between his preceptor, father, mother and his tutelary deity commits the same sin. A fool who makes no distinction between a Vaiṣṇava and other worshippers, a Brâhmiṇ and other castes, the offerings and oblations of Viṣṇu and other offerings and oblations commits the same sin, *i. e.*, Brâhmiṇ-slaughter. Whoever makes no distinction between the Supreme Being Kriṣṇa who is the final cause, the lord of all, the universal spirit, who is served by others gods, who by virtue of his illusions wields endless forms, who is void of attributes and other gods, whoever forbids the worship of the gods and the manes, whoever slanders the holy Lord Kriṣṇa and his worshippers or whoever slanders the goddess nature (who inspires faith for the Lord, who is the primeval cause, who like a mother is adored by every one, who represents the energy of the universe and the delusion of Viṣṇu) likewise commits Brâhmiṇ-slaughter.

160-171. Whoever on the days of Janmâṣṭamî, Ramanavamî, S'iva râtrî, Ekâdaśî, Sunday, or on the five important days of festival does not discharge his duties properly is worse than a Chaṇḍâla and commits Brâhmiṇ-slaughter. Whoever on the prohibited days digs the earth or on ordinary days discharges urine into the water or does not support his parents, preceptor, wife or children commits the same sin. Whoever is unmarried and void of sons, or does not worship Hari or the earthen organ of S'iva, or eats things not dedicated to Hari commits the same sin (Brâhmiṇ-slaughter). Whoever prevents a cow from eating or drinking or passes between a Brâhmin and a cow commits the same sin. Whoever drives (or carries) a bullock or strikes a cow commits cow-slaughter. Whoever gives refuse of his food to the cow or causes his religious rites to be performed through the driver of a bullock or feeds people with the food offered by the said driver commits cow-slaughter. Whoever eats food of a Vriṣalî-pati or performs religious rites through him or treads on the fire or kicks the cow or enters into his house without washing his feet or eats or sleeps without washing his feet or eats twice a day commits cow-slaughter.

172-182. A Brâhmiṇ who never performs religious rites three times a day, who is a pander to the lust of others, who eats food offered by a childless widow commits Brâhmiṇ-murder. Whoever on a festive or gala-day (Parva) does not worship the manes, or, on the lunar day, does not worship the gods, whoever does not entertain the guests who arrives at his house commits cow-slaughter. A woman who makes a distinction between Kriṣṇa and her husband or abuses her husband commits cow-slaughter. Whoever digs the road meant for the passage of the cows, or the margin of a pool and

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sows grain therein commits cow-slaughter. Whoever through avarice or folly violates the rules of penance prescribed for the slaughter of a cow, whoever does not preserve a cow from the oppression of the king or a god, whoever troubles a cow, whoever scales over or over-steps an idol, fire, water, sacrificial offerings, flowers or crops, whoever denies very often the existence of gods, whoever is a liar or an impostor, whoever injures the gods or the preceptor, whoever does not reverentially bow to an idol, preceptor or a Brâhmiṇ, whoever out of anger does not bless a man who bows to him, whoever does not impart knowledge to a student commits cow-slaughter. I narrated to you what I heard from the Sun. Now what do you want to hear ? "

183-190. Sâvitrî asked, " What is the difference, O lord, between a real and imputed act ? " Yama said. " In some instances, the real act is superior in point of merit; in others, the case is the reverse. In other instances, the real act and the act attributed are equally meritorious. A Brâhmiṇ (not being a stranger) who imparts knowledge or Mantra (if paternity is imputed to him) is regarded by virtue of this imputation more meritorious than the real father. For the mother is a hundred times more adorable than the father, and the preceptor is more adorable than the mother, as sanctioned by the Vedas. As a tutelary goddess is superior to the tutelary god, so is the preceptor's wife superior to the preceptor. In the expression, 'This Brâhmiṇ is like S'iva, or the king is powerful like Viṣṇu,' the real object (S'iva or Viṣṇu) is a lakh of times more meritorious than the object compared (*i. e.*, the Brâhmiṇ or king) But in the expression,' At the solar or lunar eclipse, all water is like the Ganges or all the Brâhmiṇs are like Vyâsa ', the real and the compared objects are equal.

191-200. Real murder, Brahmâ hath said, is four times more culpable than the murder attributed. Now I am going to describe to you the prohibited degrees of sexual intercourse. The Vedas hold that all women are within the forbidden degree except one's wife. But this is stated in a general way. Now I am going to tell you in detail. 'O chaste one, sexual intercourse of a Brâhmiṇ with a S'ûdra woman or a S'ûdra man with a Brâhmiṇ woman is highly reprehensible and censured by the society and the Vedas. In the latter case, both the men and the woman go to the hell called the Kumbhîpâka. In the former case the Brâhmiṇ is styled as Vriṣalî-pati (*i. e.*, a Brâhmiṇ who goes to a S'ûdra woman for an immoral purpose) and is worse than a Chaṇḍâl. The manes and the gods regard his cakes and oblations as ordure and urine. The religious sanctity of a Brâhmiṇ which he has acquired in millions of births by a proloned course of devotions and austerities is destroyed by his sexual intercourse with a S'ûdra woman. A Brâhmiṇ who drinks wine or eats ordure or enjoys a S'ûdra woman or takes his food on the days of Ekâdasî is consigned to the hell called the Kumbhîpâka.

201-211. O chaste one, the wife of a preceptor, the queen, the step-mother, the mother, the daughter, the daughter-in law, the mother-in-law, the pregnant wife, the sister, the brother's wife, the wife of the maternal uncle, the paternal or the maternal grandmother, the mother's sister, the brother's daughter, the famale pupil, the pupil's wife, and the wife of the son of the sister or brother are prohibited in the highest degree. Whoever goes to any of

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them for an immoral purpose goes to his mother and is guilty of a hundred Brâhmiṇ-slaughters. Whoever does Sandhyâ (Gaetrî or) the worship of the Sun) in an impure manner, or avoids it even once or avoids it altogether is said to be void of Sandhyâ. Whoever in the pride of his heart turns away his face from the worship of Viṣṇu, S'iva, S'akti, the Sun or Ganeśa is called uninitiated in sacrifice. In the currents of the Ganges, the space measuring four cubits is owned by Nârâyâṇa. Within this space or in Kuruksetra, in Purusattama, Vârâṇasî. Vadarikâ, at the junction of the Ganges and the ocean, in the Puṣkara, Bhâṣkar-land, Prabhâsa, the sphere of the Râsa, Haridwâra, Kedâra, Soma, on the coast of the Saraswatî or the Triveṇî, on the Himalayan heights or in the Vadar-Pâchana whoever accepts any gift is called Tirtha Pratigrâhî, and goes to the hell called the Kumbhîpâka, a hell in which sinners are baked like potter's vessels.

212-215. Any one who performs rites for any caste excluding a S'ûdra is called the Grâm-Yâjî. Any one who subsists upon the offerings made to an idol is called the Devala. Whoever cooks food for a S'ûdra is called the S'ûdra's cook. Whoever is void of religious rites is called infatuated or Pramatta. I have described to you the character of a Brâhmiṇ who commits sexual intercourse with a S'ûdra woman. All these great sinners go to the pit of hell called the Kumbhîpâka. Now I am going to relate to you the case of other sinners who go to other hells.

CHAPTER XXXI.

1-9. Yama said, 'O chaste one, good or bad acts are not exterminated except through the worship of Hari. Good acts lead to Heaven and bad acts, to Hell. Whoever eats food offered by a whore goes to the hell named the Thread of Time, lives there for a hundred years, is then born as a diseased S'ûdra and is afterwards purified. She who is devoted to her husband only is chaste. She who goes to another man besides her husband for immoraln purpose is called Kulatâ. She who goes to two gallants (besides her husband with an immoral purpose) is called Dharṣiṇî. She who goes to four meî (including her husband) for purpose of cohabitation is called Puṃschale She who likewise goes to five or six men is called the Veśyâ. She who has seven or eight paramours is called the Yugmî. She who exceeds this limit is called a great or accomplished whore. She should not be touched by any one. A Brâhmiṇ who commits sexual intercourse with any of the women mentioned above goes to the hell called Avaṭoda. He who cohabits with a Kulatâ dwells in the above hell for a century, he who cohabits with a Dharṣiṇî remains there for a period four times as lengthy ; he wh; cohabits with a Puṃschalî remains there for a period six times as lengthyo he who cohabits with a prostitute remains there for a period, eight times as lengthy ; he who cohabits with a Yugmî remains there for a period ten times as lengthy ; and he who cohabits with a great whore remains there for a period a hundred times as lengthy. Brahmâ hath said so. There the sinners suffer endless torments.

10-21. Those who cohabit with the Kulatâs become Francoline partridges : those who cohabit with the Puṃschalîs, Dharṣiṇîs, Veśyâs, Yugmîs or great

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whores become crows, cuckoos, herons, boars or silk-cotton trees respectively for seven consecutive births. Whoever eats foolishly on the day of an eclipse goes to the hell called Arantuda as long as the Moon exists. Afterwards he is born as a man denuded of ears and teeth and subject to spleen and dropsy and is ultimately purified after his death. Whoever hands over his daughter who has been betrothed already to one man to another man dwells in the hell of Red-hot Ashes which he chews for a century. Whoever takes back the thing gifted by him lies on a bed of reeds in the hell called the Hell of Noose where he is chastised by my myrmidons. Whoever does not reverentially worship the male organ of S'iva lives for a century in the hell called S'ûla-prota. He is then born as a wild beast seven times, and a Devala Brâhmiṇ seven times before he is purified. Whoever chastises or frightens a Brâhmiṇ goes to the hell called the Shivering Hell and dwells there for as many years as the hairs on the body of the Brâhmiṇ. A woman who frowns at her husband or abuses him goes to the hell of Meteors or torches and dwells there for as many years as the hairs on the body of her husband. There my myrmidons thrust torches into her mouth and strike her on the head. Then seven times she is born as a diseased widow befrore she is purified.

22-32. A Brâhmiṇ woman enjoyed by a S'ûdra goes to the hell called the Dark Pit where she is immersed in boiling impure water day and night, made to drink it constantly and is chastised by my myrmidons. Then she is born a thousand times as a crow, a hundred times as a sow, a hundred times as a bitch or a female jackal or a pigeon and seven times as a female ape. Then she is born as an unchaste Chaṇḍâl woman, then a consumptive prostitute, then a washer-woman, then a leprous oil-woman: after this she is purified. A Veśyâ goes to the hell of Perforation: a Yugmî, to the hell called the pit of "Chastisement by a Rod". A great whore goes to the hell of Meshes, a Kulatâ to the hell called "The pit for grinding the body to dust", a Puṃschalî to the hell called the Trampling pit and a Dharṣiṇî goes to the hell called the blood-sucking pit. There they suffer endless torments. In their respective places, they eat ordure and urine for one Manwantara and afterwards they attain the condition of the worms of ordure for a hundred thousand years: after which they are purified. But if any one cohabits with a woman of his own caste (not being his wife), he goes to the hell of bitter water along with his sweet-heart where both the man and the woman have to drink the said water for twelve years: after which they are purified. Brahmâ hath said so.

33-42. If a Kṣatriya or a Vaiśyâ cohabits with a Brâhmiṇ woman, he is deemed to have gone to his mother and is thrust into the pit of Colic Pain. There both the man and the woman are devoured by worms as big as winnowing-baskets and chastised by my myrmidons. There they drink heated urine for a period covered by the jurisdiction of fourteen Indras. Then they are born seven times as boar and sow and seven times as a he-goat and she-goat before they are purified. Whoever does not keep the promises which he has made with the holy basil in his hand or whoever perjures himself goes to the hell of Inflammation. Whoever does not keep a vow which he had taken by touching the holy stone or an idol, whoever betrays his friends or is ungrateful and treacherous dwells in the above hell for a period successive-

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ly occupied by fourteen Indras ; there he is chastised by my myrmidons and is consumed by burning embers. Persons who violate the vow taken with the basil-leaf, the Ganges water, the holy stone, or an idol in their hands are born seven times as Chandâls, infidels, worms of the night-soil and as worms of the sores. A man who strikes another with his right hand is born seven times as a snake and afterwards as a man without hands. He is then purified.

43-5. Whoever perjures himself in a temple is born seven times as a Devala. A man who vows by touching a Brâhmin is born seven times as an Agra-dânî Brâhmin (a Brâhmin who has been out-casted for having received first oblations at a sacrifice). Then he is born as a deaf and dumb man on three occasions, denuded of a wife and void of intelligence. A traitor, an ungrateful person and a perjurer respectively are born seven times as a mongoose, a tiger and a bear. The perjurer consigns to hell seven of his ancestors and seven of his descendants. Whoever through laziness does not perform his necessrry rites or takes no interest in the text of the Vedas or smiles at them, or whoever ridicules or slanders others dwells in the hell of Dews for a century. Afterwards he is born as a water animal seven times and then as a fish on several occasions. After this he is purified. Whoever steals the wealth of a god or a Brâhmin causes the downfall of ten ancestors and ten descendants in his line and goes to the gloomy hell of Smoke. There he has to dwell for four Yugâs and consume the smoke incessantly. Then he is born as a rat a hundred times, then as a bird and a worm several times. Then he is born as a S'abara (a savage or a hunter) void of health, wealth and issue. Then he is born by turns a goldsmith, a gold-merchant and a Brâhmin slave of an infidel. Lastly he becomes a Brâhmin astrologer. A Brâhmin who subsists upon his skill as a prophet or upon his medical profession or who sells lac, iron, mercury etc, goes to the hell of Snakes by which he is surrounded and bitten for as many years as the hairs on his body. Then he is born seven times as an astrologer and a physician and then by turns, a cowherd, a blacksmith and a maker of 'conches.' I described to you the famous pits of hell. Besides these, there are other small pits also meant to punish the sinners who also take various kinds of birth. Now what do you want to hear ?

CHAPTER XXXII.

1-7. Sâvitrî said, "O blessed lord, you are versed in the Vedas, the Vedângas and the books called Panch-Râtra. Therefore kindly recite to me such an act as is adored and sanctioned by all ; an act which is supremely good, which dispenses with the root of Karma, which is most auspicious and gives fame and religious sanctity, which shields a mortal from the fears of the world and from the dangers of hell, which excludes the hell-pits and their torments and which obviates or removes the necessities of rebirth etc. O god, describe to me the size, the form and the circumference of the pits. How do the sinners reside there ? When the body is destroyed, how does the deceased wield another body and go to the next world to reap the consequences of his acts ? Why is that body not destroyed in spite of torments ? How many kinds of bodies are there ?

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8-34. O Nârada, when Yama heard this, he remembered Hari, bowed to his preceptor and said thus : 'Child, the worship of Kriṣṇa alone is supremely good and most desirable and auspicious : a fact which is sanctioned by the four Vedas, the code of religion, the Purâṇas, the history, the Panch-Râtra, the Vedângas and many other S'astras. It dispels birth, death, decrepitude, disease, grief and sorrow. This service of Hari is the emblem of all good and the root of absolute happiness. By the worship of Hari, a man can attain all sorts of perfection or success and can be relieved from the sea of hell. The worship of Hari germinates the tree of religious faith and cuts asunder the tree of Karma. O virtuous lady, this immortalising worship is the stepping-stone to the attainment of the Goloka and the source of the different kinds of redemption, Sâlokya etc. O chaste one, the myrmidons of Kriṣṇa never see the hell-pits, the Yama or his ambassadors or his attendants even in dream. Those house-holders (who are liable to reap fruits of their actions) if they observe the rites of Hari, fast on the day of Ekâdaśî, constantly bow to Hari and worship his image never go to the region of Yama. Nor do they go to his land who observe the necessary rites of Sandhyâ, who are pure in their conduct, who are tranquil in disposition and who stick to their duties. They always enjoy Heaven. But whereas the pure worshippers of other gods have to go to Heaven and to come back, no one can obtain final emancipation without devotion to Hari. My myrmidons, at the sight of Hari's worshippers, whether they are engaged in their religious rites or not, fly away like panic-stricken snakes at the sight of the divine eagle. I always give this order to my myrmidons armed with noose "Go everywhere but never go to the hermitage of a worshipper of Viṣṇu." Chitra-gupta himself, with the palms of his hands joined together, recites the names of Hari's worshippers. Nay, for such worshippers on their way to the Goloka as they transcend the bounds of the Brahmâ-loka, Brahmâ prepares oblation of honey and milk etc. All sins are destroyed by their touch as hay is destroyed by fire. O chaste one, even delusion itself is deluded by the sight of the worshippers of Hari. Lust over-takes other licentious persons. Avarice, anger, death, disease, decrepitude, sorrow, fear, time, Karma (good or bad), and even pleasure run away when they see the worshippers of Hari. O chaste one, I described to you those who do not go to hell. Now hear about this corporeal frame, the body as described in the religious books. In the creation of Brahmâ, the earth, the wind, the sky, the heat and the water are mentioned as the five causes of the body. The body composed of these five elements is transient, imaginary and liable to be reduced to dust. Within this body, there is another subtle body considered as the seat of enjoyment or suffering of the size of a thumb, male in appearance. This is called the Bhoga-deha. This body can, by no means, be destroyed in my land either by burning flame, water, weapon, thorn, hot things, heated iron or stone or by the embrace of the image of fire, or by a fall from an elevated place. I described to you the body and its cause. Now listen to the description of hell and its features.

CHAPTER XXXIII.

1-10. Yama said, "O chaste one, all the pits of hell are circular like the full Moon, very deep and constructed with particular stones. These pits,

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agony with their bodies burnt and palates dried up. It is two miles in circumference. The pit of Hot Waves is very fearful. It is full of surging currents, heated salt-water, very deep and dark. It is eight miles in circumference. It is frequented by fearful water animals. The sinners bitten by these animals lament and drink this water. They are unable to see one another. The Pit of Leaves sharp like the edge of a sword is dark and deep and teem with carnivorous insects. It is fixed at the root of a palm tree and is a mile in circumference. This pit is full of leaves that fall from the tree and besmeared with the blood of sinners who cry for mercy. The dreadful Hell of the Edge of Razors is full of sharp weapons and covered with the blood of sinners. It is four hundred cubits in circumference. The Needle-mouthed Hell two hundred cubit in circumference is painful to the sinners and bristles with weapons like needles. It is covered with the blood of the sinners.

72-84. The Iguana Pit resembles the face or the mouth of the iguana. It is deep like a well and eighty cubits in circumference. The pit of the Mouth of the Alligators, sixty-four cubits in circumference, resembles the mouth of the alligator and is deep like a well. It is painful to the crest-fallen great sinners constantly devoured by the worms. The pit of the Tusk of Elephants, four hundred cubits in circumference, is in appearance like a pit and surrounded by elephants. It is full of the blood of sinners bored by the tusk of the elephants and devoured by the snakes. The Pit of the Mouth of the Cows one hundred and twenty cubits in circumference is painful to the sinners. O chaste one, the Hell of Kumbhîpâka, a particular hell in which the wicked are baked like the potter's vessel, is eight miles in circumference. This pit resembles a water jar. It is very hideous and dark. It is constantly revolved by the wheels of time. It is so deep and wide that a hundred thousand persons can reside therein at one and the same times. In a part of this hell, there are jars of heated oil; in other parts, there are pots of heated iron or copper. The greatest of sinners dwell therein. They are unable to see one another. Struck with the mace or club and the pestle for husking the rice, the sinners scream. Sometimes they are turned round and at other times they are hurled on the ground from an elevated place. They faint again and again. O fair one, this pit alone contains four times as many sinners as dwell in all the pits combined. They dwell here for a long time with their bodies meant for suffering. In a word, this pit is pre-eminently superior to the rest.

85-95. The hell of the Thread of Time is full of hot water where sinners are involved in the thread woven by time. Here the sinners are immersed in the waters for a long time and in spite of suffocation (for suspension of breath) they remain alive; as the body of suffering never perishes. Over and above this, the sinners here are struck by the sentinels with mace and pestle. The pit of Avaṭoda or well resembles a well and is full of hot water. It is eighty cubits in circumference and full of sinners who are chastised by my myrmidons and whose bodies have been burnt. As soon as a sinner merges into the water of a certain pit, the touch of the liquid suddenly produces many diseases which affect his vital parts and he roars in agony. This pit is called Aruntuda. The Hell of Ashes is full of consumed articles and burning embers. Here the sinners consume the red-hot ashes. The pit of the Girdle of Noose is two miles in circumference; and here the sinners are fastened by the noose. The Sûla-

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prota is that pit which is eighty cubits in circumference where sinners are bored on all sides by spears. The Shivering Pit is full of cold water, two miles in circumference, where the sinners constantly shiver through cold.

96-104. The pit of Torches or Meteors, eighty cubits in circumference, is full of torches which the sentinels thrust into the mouth of the sinners. The Pit of the Blind Well is a hundred thousand Puruṣ (a Puruṣ=man's length) in measure, four hundred cubits deep and is full of dreadful insects of various sorts. It is circular like a well and very dark. The sinners are unable to see one another here. Their bodies are consumed by hot water and they are much perplexed by the bite of snakes. The hell where the sinners are pierced with several kinds of weapons and whose circumference is eighty cubits is called the Pit of Penetration. The pit where sinners are chastised by the mace and whose circumference is sixty-four cubits is called the pit of Chastisement by Mace." The hell called the " Pit of Confinement in the Net or snares " is a hundred and twenty cubits in circumference where sinners are entangled in the net of fish. The Pit of Pounding the Body is dark, eighty cubits in circumference and ten millions of Puruṣ deep. The sinners, as soon as they fall thereinto are entangled in an altar of iron attached to the pit whereby their bodies are powdered. Then they faint and are paralysed.

105-115. The pit wherein sinners are struck by the pestle and which is sixty-four cubits in circumference is called Dalana. The Sucking Pit, one hundred and twenty cubits in circumference and hundred Puruṣ (Puruṣ=man's length) deep, is dark, dry (without water) and full of burning sand, where the throat, the lips and the palate of the sinner are parched by thirst. The Bitter Pit is full of the bitter water of the leather, urine and ordure which the sinners drink and eat. The pit is thirty-four cubits in circumference. Fair one, the Pit of Heat or Inflammation is eighty cubits in circumference wherein the sinners are consumed by the flame of fire. Jihma or the crooked pit is half of a pool in size. It contains heated bricks. The sinners falling thereinto are rendered crooked in appearance. The Pit of the Blinding Smoke is four hundred cubits in size and obscured by its smoke. Here sinners are blinded by the smoke and suffocated by the vapour. The pit called the Girdle of Snakes, four hundred cubits in circumference, is full of snakes. The sinners falling thereinto are instantly surrounded by snakes. O chaste one, I have just described to you eighty-six pits and their characters. Now what do you want to hear?"

CHAPTER XXXIV.

1-7. Sâvitrî said : " O god, by your grace I have heard you fully and acquired the knowledge of everything, leaving nothing to be desired. Only bestow on me the faith in Hari, so rare and supremely good. Lord, kindly recite to me a little the virtues of Kriṣṇa which redeem millions of one's ancestors, which rescue people from the sea of hell and from the consequences of Karma, which prevent evil and destroy heaps of sins and which cause final emancipation. How many kinds of emancipation are there? What is their trait or character? What is the difference between emancipation and faith in Hari? What is the outstanding feature of Niṣeka? O best of those versed in the Vedas, Providence

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has made women ignorant of the principles of ontology. What is ontology? Look; gift, fasting, pilgrimage, vow or devotion is not comparable to a sixteenth part of that sanctity which can be acquired by educating an illiterate person. The mother is greater than the father. A preceptor is greater than the mother by far."

8-21. Yama said: "Child, I have given all the boons solicited by you. I say again: by my boon, you will acquire faith in Hari also. Good woman, you want to hear the virtues of Hari. This subject redeems the interrogator, the speaker and the audience. Ananta with his thousand mouths, S'iva with his five mouths, Brahmâ with his four mouths are unable to recite the virtues of the omniscient Kriṣṇa. Kârtika with his six mouths, nay, even Gaṇeśa, the preceptor of the preceptors of the devotees, are unable to recite them. The four Vedas, the best of the religious books, and the wise men do not know even the smallest digit of those virtues. The goddess of knowledge with all her efforts is unable to recite them. Nay, Sanat-Kumara Dharma, Sanaka, Sanâtana, Sananda, the Sun and other sons of Brahmâ, though accomplished in all matters, cannot describe them How is it possible for dull-headed persons to recite the virtues? We are out of the question. For the adepts, the saints and the devotees, even Brahmâ, Viṣṇu and S'iva who constantly adore His feet are unable to describe His virtues. This description is possible only for His votaries, but impossible for others. The great-minded saints know His virtues to a certain extent: Gaṇeśa, the preceptor of the wise, knows them still better; but the omniscient S'ambhu knows them best of all. In days of yore, in the Goloka, in the sphere of the Râsa, Kriṣṇa recited to S'iva some of His own virtues. Then S'iva in his land revealed them to Dharma."

22-25. O chaste one, afterwards in the holy place of Puṣkara, Dharma revealed to my father, the Sun, the greatness of Kriṣṇa. The Sun thereupon worshipped Kriṣṇa and obtained me as his son by meditation. O pious lady, once upon a time, owing to antipathy to temporal pursuits I was about to go out for devotion, leaving my jurisdiction; then, my father recited to me the incomprehensible virtues of Kriṣṇa. I am going to recite them to you in detail.

26-30. O fair one, what shall I tell you more? As the sky does not know its own limit, so Kriṣṇa does not know His own virtues. That Lord Kriṣṇa is the soul and master of all, the final cause, omniscient and wields any form at His pleasure. That Kriṣṇa is absolute happiness, form-less and yet wields an eternal form. He is free from trouble and fear, void of all attributes and requires no support. This Supreme Being is not mixed up with anything. He is the support of all and the witness of every deed. Nature is but His modification; and all objects are modifications of nature. He is personally the absolute Being (Puruṣa), personally the Nature and yet apart from Nature. He is formless and yet wields a form out of supreme mercy to his worshippers. That form is very lovely, enchanting and graceful. He is tender in age, clad in the dress of a cow-herd. His colour is green with a tinge of blue like that of a new cloud.

31-57. That graceful form is the sporting ground of ten millions of Cupids. His eyes eclipse the grace of the mid-day lotuses of the month of autumn. The lotus of His face can eclipse ten millions of full moons in grace. He is decked with invaluable gems. Radiant with the lustre of Brahma, He has a smiling aspect; and a precious yellow garment covering His body gives it a matchless

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grace. His appearance is tranquil and lovely. No one can comprehend this Lord of Râdhâ, or assign a limit to Him. The smiling milk-maids who surround Him behold His face constantly. He is seated on a throne of gem in the sphere of the Râsa, (*i.e.*, a dance of cow-herdesses with Krisṇa in the centre.) He is decorated with a pure wreath of wild flowers and constantly playing upon the flute. His body is covered with saffron, red powder, musk and sandal paste His breast is lighted up with the diamond called the Kaustubha. His head is decked with a crooked diadem ; his breast is adorned with a wreath of lotus, jasmine and champaka flowers. In the manner shown below, he is meditated reverentially by his worshippers. " We adore Hari through whose fear Brahmâ registers the fruits of actions done by his creatures ; by whose order the said Brahmâ yields to people the reward of their actions and devotions ; through whose fear, Viṣṇu preserves and Kâlâgni-Rudra destroys the world ; through whose instructions, S'iva has acquired wisdom and is styled the conqueror of death, the preceptor of the wisest men, a thorough adept, the best of anchorites, a devotee and a supremely happy and blessed being ; through whose grace, the god of wind, (he swiftest of runners) constantly blows ; through whose fear, the Sun ever bestows heat on the world ; by whose order Indra showers rain, Death frequents animals, the Fire consumes things, the Water has a cooling effect, the regents of the quarters preserve the people, the Zodiac and the planets wanders in the sky, the trees blossom and fructify, the fruits ripen and the flowers decay ; by whose command, the land-animals or the aqueous creatures are respectively unable to live in water or land ; through whose fear I have become the dispenser of justice ; by whose order, time constantly frequents the world and is engaged in the task of destruction, but cannot destroy any one prematurely ; through whose fear even death cannot snatch away any one before his time, even if he is thrust into the flames or merged into the sea, or hurled from the top of a tree or cut by a sword or bitten by a snake or pierced by a sharp weapon in the war ; through whose fear, death kills a man when his time is full even if he is protected by his friends, comfortably laid on a flowery couch and guarded by enchantments and spells ; by whose command the air holds the water; the water holds the tortoise, the tortoise holds the Ananta, Ananta holds the earth, the earth holds the seven seas, the mountains, the animate and inanimate objects ; from whom every creature manifests himself in time and in whom every creature dissolves in time. Indra's longevity consists of seven elestial Yugas. The period covered by 18 such Indras constitutes the day and night of Brahmâ. The calculating Pandits have determined that 25508 human Yugas constitute the span of life allotted to Indra. Thirty days of Brahmâ, as mentioned above, constitute one month of Brahmâ. Two such months constitute a Ritu or season. Six such seasons constitute a year : 100 such years constitute the life of Brahmâ. The whole life of Brahmâ is covered by a wink (twinkle of the eye) of Krisṇa. The absolute dissolution of the world is caused by the wink of Krisṇa alone.

58-68. At the time of this dissolution, the gods and everything, animate and inanimate, merge into the creator Brahmâ who himself dissolves in the navel of Krisṇa. Then that Viṣṇu who sleeps in the ocean of milk and the four-handed Lord Nârâyaṇa of Vaikuṇṭha dissolve in the left side of Krisṇa. The Rudra and the Bhairavas dissolve in the person of the auspicious S'iva. At the time of the said dissolution, the wise S'iva himself, the source of wisdom, dissolve

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in the knowledge of Krisṇa. All this takes place in a period equal to one moment of Hari. Durgâ, the embodiment of energy, totally disappears and merges into the wisdom of Krisṇa: Kârtika dissolves in His heart and Gaṇeśa, in His arms. Women dissolve in Lakṣmî : Lakṣmî herself, the goddesses and the milk-maids dissolve in Râdhâ. Râdhâ, the presiding goddess of Krisṇa's life, dissolves in His life. Sâvitrî, with the Vedas, merges into Saraswatî who dissolves in the tongue of Krisṇa. The cowherds merge into the pores of His skin ; the wind, into His breath ; the fire into His digestive organs : the water, into the tip of His tongue ; the Vaisṇavas very cheerfully merge into His lotus feet.

69-73. Then the small Virâta merges into the great Krisṇa ; and the whole universe, into the pores of His skin. The closing of Hari's eye-lids causes the Pralaya and the opening of His eyes ushers back the creation. It takes as much time to shut His eyes as to open His eyes. The time occupied by the opening of His eyes is equivalent to Brahmâ's span of life. And within that century, creation takes place and disappears again. The creations and destructions by Brahmâ are countless like particles of dust. Who can recite the virtues of Hari, whose desire alone, nay, a wink of whose eyes causes destruction followed by creation again? I recited them to you just as I heard from my father. Emancipation again is four-fold ; but faith in Hari is pre-eminently superior to any of the above kinds of emancipations. One of the emancipations is Sâlokya, *i.e.*, attainment of His loka or land. The other is Sârupya, *i.e.*, attainment of His form or image. The third is Sâmipya, *i.e.*, approximation or attaining His vicinity. The fourth is absolute emancipation. But His worshippers want none of these. They want simply to serve Hari. His worshippers can easily attain the position of an adept, a god or even Brahmâ. They are free from birth, life, death, decrepitude, disease, fear and sorrow. By virtue of His worship, they can wield even celestial forms and obtain emancipation. O child, these emancipations are void of the elements of Hari's service. But faith in Hari impels a man to the service of Hari. This is the difference between faith and emancipation. Now listen to the indications of Nîṣeka or Bhoga (enjoyment or suffering).

74 92. The reaping of the consequences of one's act is called Nîṣeka by the Pandits. This Nîṣeka can be dispensed with only by the auspicious service or bondage of Hari. This service of Hari constitutes real metaphysics or ontology and is the essence of all acts prescribed by the Vedas or Ethics. Thus I narrated to you the greatness of Hari. Now, child, go in peace." Yama, the offspring of the Sun, thereafter, blessed Sâvitrî, restored to life her husband and was about to go away. Thereupon Sâvitrî held his feet and began to weep under the impression that separation from him would be intolerable. O Nârada, the merciful Yama himself could not suppress a tear at this pathetic sight and said, "Chaste lady, in the sacred land of India you will enjoy happiness for a hundred thousand years and then go to the Go-loka. Now go home, daughter, and perform the vow of Sâvitrî. Women, if they perform this vow for fourteen years, get redemption. This vow should be performed on the fourteenth day of the dark half of the lunar month in the month of Jaiṣtha and the vow of the great Lakṣmî should be performed in the month of Bhâdra on the eighth day of the bright half of the lunar month. Whoever for sixteen years consecutively performs the latter vow from S'uklâsṭamî

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up to the end of the Pakṣa or fortnight goes to the Vaikuṇṭha. A woman who with a view to gain wealth or a son, worships Mangal-Chaṇḍikâ on every Tuesday, or the goddess Saṣṭhi on the sixth day of the bright half of the month, or Manasâ on the last day of Âṣâdha, or Râdhâ (the darling of Kriṣṇa) on the day of the Râsa in the month of Kârtika or the goddess Nature, *i.e.* Durga who is the symbol of Kriṣṇa's illusion by invoking any of these goddesses on the person of a chaste woman having issues or on a statue or on an instrument (machine or prop) enjoys all sorts of happiness in this world and goes to Hari in the next world."

93-98. So saying, Yama (Pluto) went home, and Sâvitrî also returned and informed her relations everything from the beginning to the end. Later on, by the influence of the boon, Sâvitrî's father got a son; she herself got a hundred sons and her father-in law got back his eyes and kingdom. This chaste Sâvitrî enjoyed life for a century with her husband and ultimately went to the Goloka. O Nârada, the goddess Sâvitrî is the presiding deity of the Sun and the mystic formulæ. She is so called as she gave birth to the Vedas. Son, I described to you the excellent narrative of Sâvitrî and the law of causation or Karma. Now, what more do you desire to hear?

CHAPTER XXXV.

1-11. Nârada said, "O lord, I have heard from you the dialogue between Yama and Sâvitrî, and the blotless virtues of the eternal Kriṣṇa by way of episode. Now I want to hear the narrative of Lakṣmî. O best of those versed in the Vedas, what sort of goddess is Lakṣmî? By whom was she first worshipped? Who recited her virtues?" Nârâyaṇa answered, "O Brâhmaṇ, in days of yore, the goddess Lakṣmî in the beginning of creation sprang from the left side of Kriṣṇa, seated in the sphere of the Râsa. She is very beautiful and bright like heated gold. Her body is warm in winter and delightfully cool in summer. Her waist is slender; her breast, hard; her buttocks huge. This nymph of eternal beauty appears only to be a lass of twelve summers. The hue of her body is just like the white Champaka. Her face could eclipse in grace millions of full moons in autumn. Her eyes seem to chastise the blooming mid-day lotuses of autumn. This goddess, as soon as she was born, suddenly split herself into two parts by the will of god Both these forms were equal in every respect in beauty, colour, lustre, age, grace, fame, dress, form, ornament, virtues, smiles, sight, words, gait, melody of the voice, ethical principles and supplicatory attitude. The left side assumed the form of Lakṣmî; the right side, that of Râdhâ. Râdhâ, as soon as she sprang into being, desired the society of the Supreme two-handed Lord. Afterwards, Lakṣmî desired Him; and the Lord fulfilled the desire of both.

12-24. The right side of Kriṣṇa was turned into a form wielding two hands; and his left side, into a being wielding four hands. Then the two-handed Lord gave Lakṣmî to the four-handed Lord. This great goddess is called Mahâ-Lakṣmî as she complacently beholds the whole universe and is the best of all goddesses. The two-handed Kriṣṇa became the consort of Râdhâ; and the four-handed Nârâyaṇa, of Lakṣmî. Kriṣṇa surrounded by

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the pure cowherds and the chaste milk-maids began to dwell in the Goloka. Nârâyaṇa took Lakṣmî to the Vaikuṇṭha. Kriṣṇa and Nârâyaṇa are equal to one another in every respect. Later on, by dint of her devotions, she wielded many forms; but the perfect Mahâ-Lakṣmî herself presided over the Vaikuṇṭha. She is chaste and very blessed. She bound Nârâyaṇa with ties of love and became the chief of the goddesses. In Heaven she represents Indra's fortune as the celestial goddess of fortune; she presides over the Pâtâla and the mortal world (earth) as the royal goddess of fortune; over houses, as the household goddess of fortune and as the mistress of the house: and she pervades the world in different forms, such as Surabhi, the mother of cows, among the cows; as Dakṣiṇâ in sacrifice; as grace in the following object, *viz.*, the lotus, the orb of the Sun and the Moon, the gem, the fruits, the water, the king, the queen, the goddess, the house, the crops, the idol, the auspicious jar, the pearls, the diamond, the wreath, the milk, green branches of trees and new clouds and also as the daughter of the Sea of milk.

25-34 She was first adored by Nârâyaṇa, then by Brahmâ and then by S'iva Afterwards, Viṣṇu in the Sea of milk, Manu, the son of the self-existent Brahmâ in India, the kings, the saints, the pious householders, the Gandarvas and the snakes of the Pâtâla worshipped her in due order. O Nârada, at first Brahmâ worshipped her from the eighth day of the bright half of the lunar month in Bhâdra till the end of the Pakṣa or fortnight; since then, that worship has become current in the world. Manu, at the end of the year, in the month of Pauṣa invoked and worshipped her in his court-yard. This worship prevails in the world. Afterwards, Mangala, Kedâra, Baladeva, Subala, Dhruva, Indra, Bali, Kaśyapa Dakṣa, Manu, the Sun, Priya-brata, the Moon, Kuvera, the Wind, the Fire and Varuṇa worshipped her. Thus, the Goddess of Fortune, the source of all prosperity, has been adored throughout the world.

CHAPTER XXXVI.

1-11. Nârada said, 'O blessed lord, how was this presiding deity of the Vaikuṇṭha, the spouse of Hari, the Eternal Lakṣmî, born in the world as the daughter of the Sea? What is the nature of her meditation (Dhyâna) and worship? Who adored her first? Nârâyaṇa said, 'O Nârada in days of yore, by the curse of Durvâsâ, Indra, the gods and the mortals lost their prosperity and glory. Thereupon Lakṣmî, the celestial goddess of fortune, left the Heaven etc., and went to the Vaikuṇṭha where she merged into Mahâ-Lakṣmî. The gods, overwhelmed with grief, went to the Brahmâ-loka and making Brahmâ their mouth-piece started for the Vaikuṇṭha where they sought the protection of Harî. Their lips, throat and palate were dried up with sorrow. Thereupon, by Nârâyaṇa's order, the celestial goddess of fortune was born as the daughter of the sea. The gods and the demons then churned the sea whereupon the goddess appeared and gave the gods the boon solicited by them. She also gave another boon to Viṣṇu reposing in the sea of milk. The gods after having worshiped and eulogised her recovered their kingdom from the demons by virtue of her boon.

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12-22. Nârada said, O Brâhmaṇ, for what fault of Indra was he cursed by Durvâsâ, the best of saints? How was the sea churned by the gods? By what ode of Indra, was Lakṣmî propitiated and how did she manifest herself before Indra. What was the nature of their conversation? Nârâyaṇa answered, "Once upon a time, Indra intoxicated with wine and infatuated with lust, was making merry in solitude with Rambhâ and, after having finished his dalliances with her, he was spell-bound by her charms and began to dwell in that huge forest with a licentious heart. In the meantime Indra saw Durvâsâ radiant with the lustre of Brahma proceeding from the Vaikuṇṭha to the Kailâśa. The grace of his body was like a thousand mid-day suns; he was decorated with golden clusters of hair, holy thread, mace, wooden pot of water and a bright mark on the forehead like the moon. He was attended by a hundred thousand learned pupils. Indra bowed to him low and reverentially eulogised his pupils. The Muni with his pupils blessed him in return and gave him a lovely wreath of the Pârijâta which he had obtained from Viṣṇu. That flower could prevent decrepitude, death, disease and sorrow and grant even emancipation.

23-31. The infatuated Indra did not accept the flower but indifferently dropped it on the elephant's head. The elephant blessed by its mere touch became equal to Viṣṇu in grace, virtue, valour, age and lustre. The fearless animal then entered into the dense forest. Indra could not control him in any way. On the other hand, Durvâsâ seeing that Indra rejected the garland was highly incensed and cursed him thus, 'Infatuated by prosperity, why didst thou insult me by dropping the garland offered by me on the head of the elephant. Every one ought to partake of flowers' sacrificial offerings, fruits and water offered to Viṣṇu. Whoever foolishly repudiates the said offerings which he secures by good fortune is deprived of grace, intellect and wisdom. Whoever consumes or eats such offerings reverentially redeems a hundred ancestors in his line and is emancipated in his life-time. Whoever daily eats the offerings rendered to Viṣṇu, bows to him or peruses his hymn or eulogies becomes equal to him in every respect.

32-44. Fool, even the touch of the wind of his body consecrates the haunts of pilgrims; and the dust of his feet purifies the earth at once. The sins caused by eating the food offered by a prostitute, or a childless widow, the food not dedicated to Hari, forbidden meat and the food dedicated to the organ of S'iva, the food touched by a S'ûdra, a Brâhmiṇ physician, a Devala or the vendor of one's own daughter, the food of a pander, cold or stale food, the refuse of food, the food of a Brâhmiṇ who goes to a S'ûdra woman with an immoral purpose, the food touched by a bullock-driver or an uninitiated Brâhmiṇ, the food of one who burns the dead, the food of a man who commits sexual intercourse with a woman within the prohibited degrees, food of a man false to his friend, food offered by an ungrateful person, by a traitor or a perjurer are all expiated by eating the food offered to Hari. The worshipper of Hari redeems millions of ancestors in his own line. A Brâhmiṇ without faith in Hari cannot even save himself. Whoever even unconsciously partakes of the remains of an offerings made to Hari is relieved of the sins accumulated in seven births. But whoever does so consciously is relieved of the sins committed by him in millions of births. As your pride has led you to cast the garland offered by me at the neck of the elephant, Lakṣmî

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will forsake you and go away to the Vaikuṇṭha. I am a worshipper of Hari; and so I do not fear S'iva, fate, time, death or decrepitude. None can vie with me; no, not even your father Kaśyapa or your Guru Vrihaspati. I am fearless through the grace of Hari.

45-48. I say also this, that he on whose head the garland has been thrust should be worshipped first of all. When the son of S'iva will be beheaded, the head of this elephant will be attached to his body." Indra when he heard this caught hold of his feet and began to weep loudly through fear and grief.

49-57. He said, "Lord, your curse is proportionate to my act of infatuation; *i.e.*, you have cursed me justly. Now that you have deprived me of all prosperity, impart to me a little wisdom, O lord. Prosperity is the root of all calamity, the veil of wisdom, the obstruction of redemption and faith in Hari and the germ of life, death, decrepitude, disease and sorrow. A person, blinded by the gloom of prosperity, can not see his way to redemption. A drunkard may retain some sense; but one intoxicated with prosperity wholly loses one's sense and injures one's relations by one's company. A person infatuated with prosperity or worldly enjoyments or bewildered by lust represents the principle of activity. He is unable to see the way which leads to virtue. But a man maddened by worldly enjoyments is of two kinds. He who is not versed in the S'âstras represents the principle of ignorance; he who knows the S'âstras represents the principle of activity. The S'âstras have determined two kinds of paths; one leading to desire and the other leading to cessation of all desires. People from the very outset frequent the path leading to desire, the source of all evil. Ostensibly it is very easy-going and free from trouble. The immediate attainment of honey leads a man to think that he is happy even at the time when he suffers endless pain. But he does not consider that it is the mine of death and decrepitude and it will ultimately bring destruction in its train. Out of a thousand mortals who are born again and again and cheerfully lead different kinds of lives, perhaps one, by the grace of Hari, is able to cross the ocean of the world through the society of virtuous people.

58-70. When he is thus able to discover the way to redemption, he tries to get rid of his fetters. Then, by dint of his devotions, austerities and fastings for a series of births, he attains the way to redemption free from thorns and troubles. Lord, incidentally I have heard all this from my Guru; but, being implicated in the meshes of the net of my misfortunes, I have not been able to put questions on this point to anybody. O lord, now Providence has brought me before an ocean of learning (yourself). My present danger is my prosperity in the sense that it will rescue me from evil. O ocean of learning and mercy, friend of the poor, I am very poor; kindly give me some wisdom calculated to redeem me from the world. The great philosopher Durvâsâ was delighted to hear this, smiled and began to describe to him the way to knowledge. He said: "O Indra, you want fortunately to know the path leading to virtue. This path, though it may cause immediate evil, is fraught with good consequences. This path dispenses with the evil and the agonies of re-birth and easily enables a man to cross the irresistible ocean of the world. It cuts asunder the seed of Karma and preserves a man from evil.

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The path of knowledge or wisdom is the best of all the paths and engenders contentment. By acts like charity and devotion and vows like fastings, people attain, no doubt, the bliss of Heaven. But philosophers regarding such bliss as transitory endeavour to dig out the root of Karma and carefully adopt the path of wisdom with a view to gain real happiness. Now I am going to describe to you the path of wisdom which can only be attained by disinterestedness, *i. e.*, the absence of a selfish motive. Disinterested people perform all acts by dedicating everything to Kriṣṇa and ultimately merge into Brahma. Worldly men call this path as the way to Nirvâṇa. But the Vaiṣṇavas do not want to adopt this course as being void of the element of devotion to Hari.

71-81. They wield celestial forms and serve the Supreme Being either in the Goloka or the Vaikuṇṭha. The Vaiṣṇavas want the redemption only in the shape of homage to Hari and thus they sanctify the family to which they belong. They are emancipated in their life-time. The recollection of Hari, His worship and eulogy, the participation in His offerings and oblations for washing His feet, the recitation of His name: these are matters desired by all and instrumental in redeeming people. S'iva himself has given me this wisdom likely to conquer death. I am his pupil, fearless by his grace. He who transmits to his pupil the rare faculty of reposing faith in Hari is his progenitor, spiritual preceptor, friend and the best of saints. He who points out to his pupil any other path than the service of Hari is guilty of murdering him. He who constantly recites the name of Hari gets more and more prosperous every day and prolongs his longevity. Death, disease and anxiety fly at his sight as snakes before the divine eagle. A worshipper of Kriṣṇa, be he a Chaṇḍâla, transcends the bounds of Brahmâ-loka and makes straight for the Goloka. This all-happy worshipper is greeted in his way to the Goloka by Brahmâ with oblations of *ghee*, milk, etc., and adored by the gods and adepts.

82-92. The worship of the feet of Kriṣṇa has been described by S'iva as the best of knowledge, devotion and asceticism and as very auspicious. Every thing from Brahmâ to a grass is imaginary. Only the Supreme Brahma, as distinct from Nature is real. He is the essence of, everything. Adore Him, therefore. He is the source of felicity, faith, success in every undertaking, asceticism and all prosperity. Every one be he an adept, a hermit or an anchorite has to suffer the consequences of his Karma, *i. e.* acts done in the previous birth; hence, fate. Only a servant of Hari is absolved from them. As fuel is consumed by fire, so are sins burnt down by the mere touch of Hari's servant. His very sight scares away the myrmidons of Yama along with disease, sin and fear. A person so long as he does not obtain Mantra from his Guru is enchained to this world. O Indra, the Mantra of Kriṣṇa dispenses with the consequences of the acts of a person, frees him from delusion and is a stepping-stone to the attainment of the Goloka and emancipation. It breeds faith in Hari and is ever progressive. It is the essence of all devotion, success, the study of the Vedas, vow, charity, pilgrimage, worship, sacrifice and fastings.

93-101. A man devoted to Hari, as soon as he accepts his Mantra, redeems a lakh of ancestors and descendants in his own line, a hundred ancestors in the

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line of his maternal grandfather, also his parents, brother, wife, Guru, friend, pupil, servant, daughter, father-in-law, daughter's son, fellow-students and himself. He is released from the world in his very life-time. His touch consecrates the holy rivers and the world. When a man's sanctity is exhausted, he wanders uninitiated in the world for many births and then accepts the Mantra of other gods. Then for seven births after having worshipped the demi-gods, he takes the Mantra of the Sun; and after three births, he takes the Mantra of Ganeśa and is rendered immune from all obstacles. Then that great-minded person quells the darkness of his own ignorance with the lamp of knowledge and deliberately adores Mahâ-mâyâ, the goddess Nature, the principle of unreality or illusion that leads us to consider the unreal world as real and distinct from God.

102-109. She is Durgâ, the symbol of Viṣṇu's illusion (phenomenal emanation or creative power) who removes all impediments, who is an accomplished adept, who is the source of all prosperity, who is the Word incarnate. The worshipper having adored this goddess for a hundred births in succession acquires wisdom and happiness by her grace. Then for three births, he worships S'iva, the god who presides over the wisdom of Kriṣṇa, who is the source, the image and cause of all prosperity; who can bestow happiness, treasure and even redemption; who can, over and above, grant longevity, immortality, kingdom or even the positions of Indra and Manu. The worshipper thus attains by the blessing of S'iva pure, celestial wisdom. This ontologist, by the lustre shed by the lamp of his knowledge realises, the fact that everything in the world from Brahmâ to a grass is transitory.

110-120. Then, by the grace of the merciful S'iva, this metaphysician attains faith in Hari, peace and accomplishments. He quits thereupon his physical frame consisting of five elements, assumes a celestial form and goes to the Goloka or the Vaikuṇṭha devoting himself to the service of Hari. Then he is rendered free from all delusion and supremely blessed. He has not to acquire birth again and suck his mother's breast. For a worshipper of Viṣṇu, a pilgrim of the Ganges and an anchorite are exempt from the evils of re-birth. Brahmâ has decided that the duty imposed upon a holy pilgrim consists in laying aside his sinful acts and worshipping Hari, day and night. He should take His name and recite His Mantras every day; he should observe the vows and take part in fastings, etc. These are his duties. He is a Sannyâsî or a recluse who makes no distinction between a lump of earth and a piece of gold, between good and bad food. A recluse (Sannyâsî) is he who has no fixed abode; but holding in his hand a mace and water-pot, and clad in red dress, lives in foreign land; who, free from avarice and pure in his dealings, eats food offered by a Brâhmiṇ and begs of none; who observes the vow of taciturnity and regards the whole world as full of Brahma in the spirit of asceticism.

121-131. A recluse is, truly, he who is strictly impartial everywhere, who is free from feelings of every attachment, anger, pride, etc. He ought not to be a merchant or a house-holder. He should sacrifice everything and devote himself to the meditation of Hari. He truly is a Sannyâsî or a recluse who eats anything unsolicited, be it sweet or bitter, who does not see the face

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of a woman or live by her side, who does not even touch the wooden statue of a woman. Brahmâ himself has fixed the duties of a recluse as stated above. The transgression of the above rules renders a recluse liable to re-birth, death and fear of Yama which are very painful to creatures. The residence of a person in the womb, be it the womb of a goddess or a sow, is very painful to him. The same is the case, if it is the womb of a small animal or a beast of prey. A person who dwells therein remembers the condition of his past life; but as soon as he is born...he forgets everything through the illusion of Viṣṇu and is bent upon self-preservation. This is the case with gods and insects also. As soon as the semen is cast into the womb, it is mixed up with blood. If there is excess of blood, the issue takes the from of his mother; and if there is excess of semen, the issue takes his father's form. The combination of the semen with the blood on even days, *i.e.* Sunday, Tuesday and Thursday, results in a male issue: otherwise, in a female issue.

132-136. A Prahar consists of three hours. Whoever is born in the first Prahar has a short life; one born in the second Prahar has comparatively a longer life; the issue of the third Prahar enjoys a longer life still; but the issue of the fourth Prahar has the greatest longevity subject to other conditions. Pain and pleasure are determined by Karma *i.e.* the law of causation rendering a man liable for his acts in his previous life. The life of a person is regulated by his birth. Hence savants ascertain the moments of the birth. Semen and blood get united in one night. This union is followed by development from day to day. On the seventh day, the fetus takes the form of a jujube and it takes the form of a pillow in a month, the shape of a lump of flesh without hands and feet in three months and is vested with hands, legs and other members of the body in the fifth month. In the sixth month the body gets animation and consciousness; the animate body then knows the past; but like a bird in cage, it suffers endless torments.

137-141. The child in the womb occupies the most unholy place for residence, partakes of the remains of the food eaten by its mother and contemplates Hari in endless tortures. After four months of trouble the child impelled by the wind of the womb is born. But by the illusion of Hari, it forgets the past: and oblivious of the quarters, time, space and the necessities of the physical system it spends its childhood with a body besmeared with urine and ordure. It cannot scare away the gnats, and dependent on others and bitten by insects, it weeps again and again. A person, for his sins, is born again and again and being nourished with the milk of the breast alone is unable to express his ideas until he attains the age of discretion.

142-147. After having passed this period with the greatest difficulty, he attains youth when, bewildered by the goddess Mâyâ, he absolutely forgets the troubles endured by him in the womb and absorbed in sensual enjoyments and pleasures, he is busy in supporting his family and servants. So long as his relations are maintained by his wealth, they care to obey his orders. But when old age sets in, they slight him as if he were an old bullock. When old age paralyses his limbs and his senses, when he becomes consumptive and dependent on others, he laments thus: "Absorbed in the fleeting joys of the world, alas! I did not remember Hari, nor did I associate with pious men, by acts of

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pilgrimage. Truly, I am unfortunate. If I again be born in India as a man, I shall wander as a pilgrim to the holy rivers and worship Krisṇa in whom all the shrines converge.

148-155. Thus immersed in self-mortification and the recollection of his sins, he dies. While dying, the spies of Yama appear before him with noose and club in their hands. They are deformed and hideous; and their eyes are flushed with rage. They are irrepressible by all means, fearful and omniscient. Imperceptible to others, they appear before the dying man. The dying man discharges urine through fear at their sight and then quits his life and the body composed of five elements. Then the myrmidons of death take hold of his subtle body of the size of a thumb and thrust it into a frame meant for enjoyment or suffering (Bhoga-Deha). Then they take the sinner to his destination at Yamapuri. There he finds the tranquil Yama, versed in all law, seated with a smiling countenance on a throne of gem. Yama, the dispenser of justice, the omniscient lord, the monarch of the world and the *protege* of Brahmâ is observed there by every body. He is clad in a dress pure like fire and decked with many gems. He is attended by three-hundred millions of myrmidons. With the help of a pure crystal rosary of beads, he recites the name of Hari and meditates His lotus feet whereby his hair stands on end with raptures. This Yama who enjoys the never-fading grace of youth and who is strictly impartial sheds tears with a heart palpitating with religious zeal.

156-161. Yama, graceful like the full moon of autumn and radiant with his own lustre is seated before Chitra-gupta. People there bow to him, terrified at his sight, pleasant to the virtuous and hideous to the sinners. The child of the Sun, Yama, by the administration of justice through Chitra-gupta, dispenses proper punishment or reward. People thus suffer endless torments by constant habitations in the womb of their mothers and by their frequent admission into the infernal region. The lotus of Krisṇa's feet alone is the sole harbour of the exhausted travellers in all the walks of life. Son, I have now recited to you the above subject. I can give you everything you ask. Solicit any boon and I shall give it to you."

162-163. Indra was consoled at the words of Durvâsâ and said: "O great saint, of what use will filthy lucre be unto him who is deprived of the delightful position of Indra? O ocean of mercy resembling the Kalpa-tree, (wish-yielding tree), if you are kind to me, give me final beautitude.

164-175. The saint Durvâsâ smiled at his words and began to address him thus in the light of the essential maxims prescribed by the Vedas: "It is difficult for individuals like you whose heart is set upon worldly enjoyments to get emancipation even after the absolute dissolution of the world. As people are awake and asleep by turns, so the universe by turns undergoes the process of creation and destruction. As the extremities of the wheels of a carriage ascend and descend, as time wanders in the form of day and night, so are living beings by the will of god constantly susceptible to changes. A Vipala is equal to two and a half seconds. The astrologers, in calculating time, mention thus: sixty Vipals make one Pal: sixty Pals make one Daṇḍa; two Daṇḍas make one Muhûrta; three hundred Muhûrtas make one day and night;

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fifteen days and nights make a Pakṣa (a fortnight), two Pakṣas make a month two months make a Ritu or season; three Ritus make one Ayaṇa (six months), two Ayaṇas make a year. Indra rules for 25,560 mortal Yugas. A Manwantra is covered by the successive rules of ten lakhs of Indras. Brahmâ dies in eight thousand Manwantras. This extinction of Brahmâ coincides with the absolute dissolution of the world. This dissolution is occasioned by the wink of Kriṣṇa; and as soon as he opens his eyes, there is creation again. The S'rutis hold that in this way there have been endless creations and destructions.

176-179. The great god S'iva hath said, as particles of dust cannot be eliminated from the earth, so the creatures of Brahmâ also cannot be absolved from the ties of the world and get redemption. Those whose longevity I just described to you constitute the thread or cob-webs of creation and can, by no means, get salvation. So you had better solicit some boon other than that of redemption." Indra was astonished to hear this and desired again his own position, *i.e.*, that of Indra. Durvâsâ accepted his prayer and went home. So long as a man does not acquire sober sense or wisdom through adversity, he cannot gain prosperity.

CHAPTER XXXVII.

1-9. Nârada said: "What did Indra do after having gone home by the acquisition of wisdom? Kindly relate this point to me in detail." The lord answered: "Indra, when he heard of the virtues of Kriṣṇa, suddenly became indifferent to wreath, sandal, etc. A deep stoicism subdued his mind. When he went to his capital, he found his relations seated with sorrow in a place teeming with demons and he also found some places (void of his relations and friends) in possession of his indomitable foe. Thereupon he went to his Guru Vrihaspati. He saw him seated on the coast of the celestial river Mandâkinî with his face turned towards the Sun and adoring the Supreme Being. Feelings of religious piety and love swaying his mind, his body was palpably agitated with raptures and he was shedding tears at times. Indra stood up there and saw his religious preceptor in the aforesaid condition who was the most pious of his well-wishers, the dearest of his friends, senior to all philosophers, elder than his brothers, most harmful to his enemies and engaged in devotion. The Guru got up after a Prahar and was saluted by him.

10-20. Indra held his feet, wept again and again, and told him how he was cursed by Durvâsâ, how he acquired wisdom through his counsel, how Heaven was attacked and captured by the demons. He told him everything which caused this calamity. The wisest Vrihaspati with his eyes crimson with anger occasioned by the words of his pupil said, "Child Indra, do not weep. But listen to me. Savants conversant with religious books are not upset by danger. Prosperity and calamity are both fleeting like dreams They are caused by one's previous acts. A person gets pain or pleasure according to his act (Karma). As the wheels of a carriage constantly go up and down, so happiness and misery in every birth rotate by turns. Remorse in such matters befits only a fool. Wherever a person may dwell, he must reap the consequences of his acts. He cannot do away with the necessity of reap-

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ing them in ten millions of years. He must reap them, some day or other. The Supreme Being Kriṣṇa has said so personally to Brahmâ, as mentioned in the Kauthum-Sâkha of the Sâma-Veda. When the Karma of the past birth is exhausted, creatures must be born again by virtue of the acts performed by them in their previous births. This law can, by no means, be violated. A person is cursed or blessed by a Brâhmiṇ as a result of his Karma. Karma alone confers endless prosperity upon him or the misery which is occasioned by his anxity to earn his livelihood.

21-30. O King of the gods, as the shadow follows the substance, so the sin occasioned by a man's act incessantly pursues him so long as it is not obviated by sufferings or penalty. The benefits of an act vary according to time, space or the nature of the person benefited. A gift on an ordinary day brings ordinary fruits. A gift on the day of a festival brings fruits, a million-fold. A gift in an ordinary place brings ordinary fruits. A gift in a sacred place brings fruits, ten millions of times. A gift to an ordinary person brings ordinary fruits. A gift to the poor, to many relations, to one versed in the Vedas or to other deserving persons brings fruits a hundred and a thousand times. As by the dexterity of the agriculturists and through the fertile nature of the soil, crops grow in abundance, and as by the folly of the farmers and through the barrenness of the soil, there is scarcity of crops, so gift to the worthy or the unworthy brings diffirent kinds of fruits. On an ordinary day, (void of any lunar festival) gift to an ordinary Brâhmiṇ brings ordinary fruit. But on the lunar day of the dark night (Amâvasyâ) or the day of the transition of the Sun the gift to a Brâhmiṇ brings fruits a hundred-fold. A gift on the occasion of a vow which lasts for four months and on the day of the full moon brings fruits and countless number of times. A gift on the occasion of the moon-eclipse brings fruits ten millions of times and gift the during the solar-clipse, ten times the fruit of the moon-eclipse. The gift on the day of Akṣayâ-Tritîyâ brings an inexhaustible and endless reward. Similarly, gift the during, other sacred days brings a great reward. O Indra., other holy acts, such as ablutions in holy streams, bring great reward in the same way as gifts.

31-41. Gift in an ordinary place brings ordinary fruits :—gifts in shrines or places of pilgrimages like Prâyaga bring fruits a thousand times. A gift on the coast of the Ganges brings fruit ten millions of times ; a gift in the Nârâyaṇa-Ksetra, *i.e.* the space of four cubits on each side of the water of the Ganges, endless number of times and a gift in Kâshî, Kurukṣetra or Vadarikâ, also ten millions of times. A gift in the temple of Viṣṇu brings fruits ten millions of times. The merit of a gift varies according to the nature of the pilgrimage. A gift to an ordinary Brâhmiṇ brings ordinary fruits. A gift to a Brâhmiṇ who performs his rites and has subdued his passions brings fruits a hundred thousand times ; a gift to a Viṣṇu-worshipper, ten millions of times. The merit of the gift varies according to the nature of the donee. A gift at the shrine of Kedâra or Haridwâra brings fruits a hundred thousand times ; a gift at the Puṣkara or the solar temple, ten lakhs of times. As the potter, by the command of god, constructs a jar with mace, thread, shallow dish or platter, water, wheel, mud, etc., so in the matter of creation, Providence with the help of the thread of Karma, dispenses fruits of action. Adore that

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Nârâyaṇa, therefore. He is the dispenser of the universe, the preserver of the three worlds, the originator of the creator, the conqueror of the destroyer, nay, the time personified. Mâhâdeva hath said, 'If any one remembers Hari in emergency, prosperity springs into existence from the very field of danger. O Nârada, the preceptor of the gods, so saying, embraced and blessed Indra and gave him sagacious precept.

CHAPTER XXXVIII.

1-11. Nârâyaṇa said, "O Nârada, Indra thereupon recollected Hari and giving Vrihaspati the lead went with the gods to the land of Brahmâ. Arriving there soon, the gods and their guru bowed to Brahmâ. Their guru told him everything, upon which Brahmâ smiled and said to Indra thus :—" Child, you are my descendant and grandson, the competent pupil of Vrihaspati and the king of the gods. Dakṣa is your maternal grandfather. You are valorous yourself and you are a votary of Viṣṇu. The three lineages to which you belong are pure. You have no occasion for conceit. Those who belong to inferior rank are conceited. He whose mother is chaste, whose father is pure, who has subdued his passions, whose maternal uncle and maternal grandfather are equally virtuous, can, on no account, be puffed up with pride and vanity. A person is hostile to Hari, through the fault of his father, maternal grandfather or preceptor, or through the defect of education. A body from which the ubiquitous and all-pervading Hari parts is immediately desecrated like a corpse. I preside over all creatures in the shape of mind and regulate their passions; S'iva presides over them in the shape of knowledge, Viṣṇu in the shape of life, the goddess Nature in the shape of intellect. Sleep and other faculties are but the digits of Nature. The sentient soul that resides in the Bhoga-Deha (or body of enjoyment and suffering) is only a reflection of Hari.

12-19. As a king, while passing through the royal road, is followed by his retinue, so as soon as the Supreme Being Hari quits the body and goes away, all other gods presiding over the body go away along with Him. You have slighted the flowers, the remnant of the offerings to Hari who is adored by myself, S'iva, Ananta, Viṣṇu, the great Virâta and Dharma. The great saint Durvâsâ had given you the flower dedicated to Hari, the flower with which S'iva worships His lotus feet. But, by an irony of fate, you slighted it, O King of the gods. The creature on whose head the flower touched by Hari's feet falls should be worshipped before other gods. Providence has deprived you of the flower dedicated to Hari's feet, though quite within your reach. This proves that fate is the most powerful of all agencies. Who can save an unfortunate ignorant individual? Lakṣmî, the beloved sponse of Kriṣṇa, is sure to quit that person who slights her lord adored by the three worlds. In days of yore, you secured fortune by the performance of a hundred sacrifices. The very goddess of fortune, enraged at your conduct in slighting the wreath which was the remnant of Hari's offering has abandoned you. Now accompany me and your preceptor on our way to the Vaikuṇṭha where you should try to propitiate Hari by whose grace you will get back your prosperity." So saying, Brahmâ went to the Vaikuṇṭha along with the gods. In that

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Eternal land, Brahmâ and other gods saw the effulgent Supreme Being, the consort of Lakṣmî, radiant with his own lustre, bright like ten millions of midday suns, having no beginning, middle or end, who was adored by his four-armed attendants, and by Saraswatî, the Vedas and Gangâ. They bowed to him low and being overwhelmed with feelings, they shed tears with raptures at his sight and then adored him. Brahmâ with folded hands related to him the calamity of the gods ; and the gods, on account of the loss of their jurisdiction, began to weep. Ever prompt to relieve his adherents from fear, the Supreme Lord beheld the gods panic-stricken and afflicted with danger, denuded of clothes and ornaments, void of conveyance and deprived of grace. He then said, 'O Brahmâ, O gods ! Cheer up. When I am here, you need not fear anything. I shall grant you prosperity which shall never fade. But I want to tell you something appropriate to the occasion. My beneficent counsel will be delightful in the end. As the whole universe with all its contents is subservient to me, so I am also submissive to my adherents who set their heart upon me. If my free and happy votaries are displeased with any one, it follows then that I and my spouse Kamalâ can no longer dwell in his house. My worshipper Durvâsâ who is an offspring of the digits of S'iva hath cursed you.

20-31. We have therefore quitted your house in a pair. Lakṣmî does not reside in that place where the Holy Stone is not worshipped with the sound of conches and offer of Tulsî leaves and where the Brâhmiṇs, the gods of earth, are not feasted. O gods, Lakṣmî in a rage quits that place where I and my votaries are slandered ; for she realises her discomfiture. She likewise leaves that house where people do not fast on the day of Ekâdasî or on my birth day. Whoever in lieu of a consideration sells my name or his daughter or does not properly greet his guest is forsaken by her likewise. Whoever through avarice goes to the house of a sinner and eats bad food in the house of a S'ûdra, whoever, being a Brâhmiṇ, (led by poverty) burns the dead body of a S'ûdra, and whoever being a Brâhmiṇ cooks food for a S'ûdra or cultivates his land or serves an infidel or subsists upon the offerings made to an idol or officiates as a priest for a S'ûdra are abandoned by Lakṣmî apprehensive to touch the water of such persons. The house of a Brâhmiṇ who is treacherous, false to his friends, who is a murderer, who is ungrateful or who commits carnal intercourse with women within the prohibited degrees is likewise abandoned by my spouse.

32-40. My Vaiṣṇava spouse abandons the impure in heart, the crooked in disposition, the envious in nature, the slanderers of the virtuous and bastards begotten by the Brâhmiṇs upon S'ûdra women. The mother of the world abandons also those who are begotten by great sinners on prostitutes, who by the practice of deceit consume the food touched or tendered by widows having no issue. She quits also those who cut asunder grass with their nails, who with grass make marks on earth, who put on unclean clothes and assume a rough exterior. The spouse of Hari becomes restless and also abandons the house of a Brâhmiṇ who eats twice a day and cohabits or sleeps in the day, who is void of religious rites and accepts gifts from a S'ûdra, or who is not initiated in the mantras observed in his family. She abandons a man likewise who foolishly lies down on the bed naked or with wet feet or who constantly

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uses incoherent language and smiles. She also quits a person who annoints his body again with oil after bath or plays upon his body as if it were a musical instrument. She also abandons a Brâhmiṇ who does not perform his necessary rites (Sandhyâ, etc.), who remains in an impure condition and who has no faith in Hari. She quits him likewise who slanders the Brâhmiṇs and mercilessly kills animals. In a place where Hari's name and virtues are recited, the auspicious goddess manifests herself.

54-50. O Brahmâ, grandsire of the people, the places where Kriṣṇa and his votaries are eulogised, where Hari is contemplated and adored with conches, the holy stone and the holy basil leaf, where the organ of S'iva is worshipped and his name is eulogised, where Durga is adored and praised, where the gods are worshipped, where the Brâhmiṇs are esteemed and feasted, these places, I say, constitute the favorite resort of Lakṣmî, the spouse of Kriṣṇa". Having addressed the gods in the manner as stated above, Hari asked Lakṣmî, to accept birth through one of her digits in the sea of milk (Kṣîroda).

51-55. Having said so, lord Hari directed Brahmâ to churn the above sea with a view to discover the celestial goddess of fortune and to restore her to the gods and entered into his seraglio. After a long time, the gods arrived at the margin of the sea. The Mandar mountain they made as their churning pole, the tortoise-god as their basin or cup, the god Ananta as their churning rope. In this way they began to churn the ocean; whereupon, O Muni, Dhanwantri, the nectar, the horse called Ucchaiḥ-S'ravâ, the elephant called Airâvata, many lovely gems, the wheel called S'udarśana and Kamalâ herself, the daughter of the sea, emerged from the bed of the ocean to the surface. O Muni, this chaste nymph, the daughter of the ocean, decked the shoulders of the lovely Viṣṇu, the Lord of all, her husband (to whom she was devoted), lying in the bed of the Kṣîroda Sea with a wild wreath. Lakṣmî, adored by Brahmâ, S'iva and other gods, cast a propitiatory glance at Indra's realm in order to remove the curse of Durvâsâ. O Nârada, then Lakṣmî gave the gods a boon by virtue of which they recovered their jurisdiction from the gods. Thus I narrated to you the excellent, substantial and delightful history of Lakṣmî and traced her character. What more now do you want to hear ?.

CHAPTER XXXIX.

1-9. At the words of Hari, Nârada thus spoke, "O best of gods, I just listened to the recitations of Hari's virtues, together with the excellent, edifying and auspicious narrative of Lakṣmî. Now I should like to know the ode, the meditation and the worship by which Brahmâ, Indra and other gods deprived of their kingdom had propitiated Lakṣmî." Nârâyaṇa answered, "Son, at first, Indra bathed in the holy waters, put on the pair of clothes well-washed, fixed a jar on the margin of the sea of milk and with flowers, sandal, etc. reverentially worshipped the six gods, Gaṇeśa, the Sun, the Fire, Viṣṇu, S'iva and Pârvatî. Then he appointed Brahmâ as his priest and by invocation worshipped the great Lakṣmî, the source of all prosperity. Indra took in his hands the Pârijât-wreath besmeared with sandal paste and in the presence of the Munis, the priest, Vri-

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haspati, the Brâhmiṇs, the gods and the great S'iva began to adore the great goddess Lakṣmî by the recitation of her mantras. At first Hari had given a Dhyân as specified in the Sâm-veda to Brahmâ. Indra adored her with the above Dhyâna. That I am going to tell you. Carefully listen.

10-14. I adore the great goddess Lakṣmî, the source of all prosperity, seated on a bed of lotus, vested with a pair of graceful hands that shame the autumnal full Moon, the Supreme goddess radiant with her own lustre, lovely, with a hue of pure gold, incarnate, beautiful, decked with ornaments of gem and clad in yellow dress, with a smiling and cheerful aspect and with a youth that never fades." Indra with the mantra as directed by Brahmâ and with sixteen ingredients, excellent, adorable, delightful and adorable, reverentially worshipped her thus :

15-41. O great Lakṣmî, please accept this matting or carpet used as a seat constructed carefully with excellent gems. O resident of Kamala, (the lotus) please accept this holy water of the Ganges which consumes sins as fire consumes the fuel. O resident of Padma, (lotus) please accept this holy water of the Ganges which was deposited in the heart of the conches with flower, sandal-paste and bent grass. O beloved of Hari, please accept this fragrant Viṣṇu oil and water perfumed with emblic myrobalan. O spouse of Kriṣṇa, please accept this sacred frankincense prepared out of the gum, decoction or juice of trees. O goddess, take this delightful sandal, the best of all the trees that grow on the mountains of Malaya. O deity, accept this burning lamp, the eye of the universe, a guide to the bewildered travellers in the night, the cause of preservation of the lives of creatures. Also accept these delicious sacred offerings which consist of sweets and other delicacies. O image of Brahmá, please accept this tonic, cheering diet which saves life. O resident of lotuses, accept the delicious drink cooked with rice, molasses, milk, *ghee*, etc. Accept the conical symbol made of ground-rice (a kind of cake) tasteful cakes made with sugar, milk, *ghee*, etc. Kamalâ, deign to accept the ripe, sweet, lovely fruits. O darling of Achyuta, (imperishable Being) accept the milk of Surabhî, the celestial cow, which is just like nectar to mortals. O goddess, accept the raw juice of sugarcane or molasses properly boiled. O goddess, accept this sweetmeat made of wheat-flour and molasses. Please accept these cakes with conical symbols made of ground-rice (Swastika.) Please accept the sweet sugarcane, the source of all the sweets in the world. O Kamalâ, take this white chowrie or fan which yields refreshing breeze and is delightful to those afflicted with heat. O goddess, accept the betel seasoned with camphor, etc., lovely, which removes the dullness or insensibility of the tongue. Goddess, please accept the pure water also offered by me, which is fragrant, cooling and refreshing. Goddess, accept these clothes made of silk and cotton, these ornaments made of gem and gold which add grace to the body. Please take this wreath of flowers dear to the gods and the kings, which gives a celestial charm to the body. Please accept this incense, the lovely perfume, the best, the most sanctifying and the purest of all the fragrant objects. O spouse of Kriṣṇa, please accept this pure, sanctifying, delightful water for rinsing the mouth, also this lovely couch well decorated with gems and covered with flowers, sandal, etc. The rarest, the most wonderful and valuable things of nature, courted by kings and gods, I offer : please accept them."

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42-50. Indra having uttered this fundamental mantra offered to the goddess the above articles and recited the above mantra ten lakhs of times. Thus the mantra became perfect and, like Kalpa tree, was able to fulfil all desire. Om S'rîm Hrîm Klîm Kamala Vâsinyai Swâhâ, this mantra consisting of twelve letters is the chief of all mantras. The great king, Kuvera, became the lord of wealth by means of this mantra. By means of this very mantra, Dakṣa Sâvarṇi was celebrated by the name of Manu, Mangala became the monarch of the earth with seven islands, and Priya-Vrata, Uttân-pâda and Kedâra were renowned as kings. When Indra attained perfection through this mantra, the great Lakṣmî, ascending an excellent car made of superior gems and lighting up the world of seven islands with her own effulgence, manifested herself to Indra to grant him the boon required. She was decked with ornaments of gem; her colour was bright like white champaka; her cheerful face was kindled up with a gentle smile. She was complacent (*i.e.* apt to favour her votaries.) She wielded a garland of gems and had the grace of ten millions of moons. She had a tranquil aspect. When Indra saw this universal mother, he began to adore her.

51-72. With folded hands, with tears in his eyes, with his hair on end with raptures, with a pure heart, he began to read the most effective ode in the following manner, "O mother, benefactress, great Lakṣmî, I bow to you I bow to Padmâ, the Supreme, the excellent goddess, the spouse of Kriṣṇa, I bow to Kamalâ whose dwelling is in the lotuses, whose eyes bloom like lotuses and whose face is like the lotus. I bow to Pudmâ who is seated on a lotus and who is the spouse of Viṣṇu. O source of all prosperity, O symbol of prosperity, O benefactress, the fountain head of all perfection and success, you can ever bestow redemption on any body. I bow to you, the source of all happiness and faith in Hari. I bow to you who dwell in the heart of Kriṣṇa. O Padmâ, great great goddess, you preside over all prosperity and the crops. You are the representative of wisdom. In the Vaikuṇṭha, you are the Mahâ Lakṣmî, the Lakṣmî in the sea of milk, the celestial Lakṣmî in Heaven, the household Lakṣmî in the houses of men; you are the Dakṣiṇâ in sacrifice, the Surabhi among the cows; your are Aditi, the mother of the gods. You are Swâhâ in reference to the offerings made to the gods; you are the Swadhâ in reference to the manes. You sustain the world. You are the emblem of chastity and virtue. You are absolutely free from anger, envy and other vile tendencies. You are devoted to Nârâyaṇa and give final beautitude. You are capable of bestowing the rare gift, *viz.*, faith in Hari. Without you, this world looks like a corpse or inertia. You are the primeval mother of all creatures and the universal friend. Without you, friends do not greet one another. One oppressed by you is deserted by one's friends. One favoured by you is blessed with a number of friends. You are the cause of the four-fold objects of human pursuit, *viz.*, virtue, wealth, enjoyment and beautitude. I bow to you. As in childhood, the mother suckles the helpless infant, so you act like a mother to every body under any circumstance. A new-born infant may live without its mother, but it is very difficult for a man to exist, who has forfeited your kindness. O mother, the very image of propitiation, be propitiated with me. O Eternal goddess, give me back my dominion dominated by the demons. O beloved spouse of Hari, since you became unkind to me, I have been friendless. I have been subsisting upon alms

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and deprived of all prosperity. O goddess, give me back my heaven, grace, might, fame and celebrity. O darling of Hari, give me back enjoyment, good sense, wisdom, piety, good luck, glory, influence, jurisdiction, victory, martial spirit and divinity.

73-80 Indra having said so, he and all the gods with streaming eyes saluted her. Brahmâ, S'ankara, Ananta, Dharma, Keśava and other gods commended Indra to her mercy, praying for the forgiveness of his offence. Lakṣmî was propitiated, gave the necessary boon to Indra and cast a garland round the neck of Keśava (Viṣṇu). O Nârada, the gods pleased with the boon went away. Lakṣmî, the daughter of the sea, sat down cheerfully in the lap of Viṣṇu lying down in the bed of sea. Brahmâ and S'iva went home. Whoever, in the morning, noon and evening, reads the above sanctifying hymn becomes an adept and can do everything as he pleases like the Kalpa tree. He also becomes the master of incomparable wealth like Kuvera. This ode is rendered perfect, if a man reads it a hundred thousand times. Any one who reads it regularly for a month becomes a monarch having incomparable resources.

81-87. Nârada said, 'O lord, you just said that the being whose head was decked with the flower of Hari's feet offered by Durvâsâ should be worshipped first of all. The flower was placed on the head of Airvata. But the elephant went to the forest. How then was Gaṇeśa born? When Gaṇeśa ost his head at the sight of Saturn, Hari himself attached the head of the elephant to the body of Gaṇeśa. And yet you just told me that the gods including Indra after having worshipped Gaṇeśa and five other gods on the coast of the sea of milk adored Lakṣmî. For a wonder, the statement of the authors of the Purâṇas is incomprehensible. O best of prophets or best of those who know the ways of providence, kindly clear up the mystery." Nârâyaṇa replied, When Durvâsâ cursed Indra, Gaṇeśa was not born. Afterwards when Indra was absorbed in meditation and worship, he was born. O Nârada, the gods cursed by Durvâsâ wandered round the world in sorrow for a long time; but afterwards, through Hari's grace, they got back their former prosperity.

CHAPTER XL.

1-8. Nârada said, "O great-minded Nârâyaṇa, you are equal to Nârâyaṇa in form, virtue, fame, might, grace and in every respect. You are the best of the adepts and the devotees. You are the chief of the Munis and people proficient in the Vedas. Kindly therefore reveal to me some wonderful matter which has not hitherto been described by the Purâṇâs, a narrative which is in conformity with the Vedas and religion. Nârâyaṇa said, 'There are many narratives of the nature desired by you. Please let me know which of them you regard as the cream of the aforesaid narratives; and I shall satisfy your curiosity." Nârada said, "O you versed in the Vedas, there is pre-eminence of Swâhâ in the matter of the oblation of *ghee* to the fire out of deference to the gods; and there is pre-eminence of Swadhâ in respect of the offerings to the manes. In other matters, the superiority of Dakṣiṇâ counts as a fator. I want to know of their respective characteristics, births, fruits and the cause of their pre-eminence.

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9-19. Sauti said, "Nârâyaṇa smiled at the words and answered thus: In days of yore, the gods went to the lovely, inaccesible council of Brahmâ in quest of food and said, 'O Brahmâ, kindly fix our diet. Brahmâ agreed and accordingly adored the lotus feet of Hari. Thereupon Hari, through his digits, wielded the form of Yajṇa or sacrifice. Then the oblation of *ghee* to the fire was fixed by Brahmâ as the diet of the gods. The Brâhmiṇs, Kṣatriyas, etc., out of deference to the gods offered the *ghee* but the gods did not receive their share of the offerings. Thereupon the gods with a heavy heart went to the assembly of Brahmâ again and expressed their grievances occasioned by hunger. Upon this, Brahmâ again prayed Hari. Hari directed him to adore the goddess Nature. Brahmâ did his bidding. Then Nature, the embodiment of all energy, was celebrated by the name of Swâhâ, the emblem of the burning faculty vested in her, the spouse of fire. The goddess Nature, more splendid in appearance than the midday sun of summer, the goddess who is very graceful and enchanting and who ever favours her votaries gently smiled and cheerfully spoke thus:—"O Brahmâ, solicit a boon." Brahmâ respectfully answered thus.

20-30. "O goddess of energy, you represent the burning faculty of Fire and are his beloved spouse called Swâhâ. The Fire, though all consuming, is not able without your help to reduce anything to dust. "Whoever to the end of a Mantra will affix your name and then offer oblations of *ghee* to the fire will delight the gods and make his offer acceptable to them." Kindly grant me the above boon. Mother, you represent the prosperity and the lustre of fire. May the gods and men worship you. "Swâhâ was grieved to hear his words and thus revealed to him her purpose. I shall by meditation adore Kriṣṇa. Any impediment to the main object which I have in view (*i.e.*, the adoration of Kriṣṇa), I regard as a trifle, nay, as an empty dream. I shall with my whole head and heart meditate the lotus feet of Kriṣṇa, the Supreme Being, through whose grace you have created the three worlds. Mahâdeva by conquering the invincible death has been styled the conqueror of death Gaṇeśa among the gods enjoys the right of priority of worship, the all-adorable Nature is capable of yielding fruits to every one. I shall adore the Eternal Being with my whole head and heart through whose worship the gods have attained positions which command reverence.' The goddess Swâhâ, having a lotus face, who sprang from the lotus feet of Kriṣṇa, having said so, went away in order to please Viṣṇu with her devotions. Though she stood on the ground on only one of her legs and thus meditated Hari for a hundred thousand years, yet she failed to see the Absolute Being who is quite distinct from Nature. Later on, however, the fair Swâhâ below the graceful Kriṣṇa who could enchant with His charms even the charming Cupid and being enamoured of Him fainted.

31-40. The omniscient Kriṣṇa at once knew the heart of Swâhâ emaciated with long devotions and excited with lust. He took her in His lap and said, "O my beloved, in the age of Dwâpara, you will be born as the daughter of King Nagna-jit and be known by the name of Nâgna-jitî and then you will secure me as your husband. But O fair and chaste one, at present be consecrated by my grace and wed the god of fire as a limb of the Mantras. This god will worship you first and then cohabit with you."

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So saying, Kriṣṇa disappeared. The god of fire, frightened, appeared there by Brahmâ's command and adored Swâhâ with the Dhyâna prescribed by the Sâm-veda and then married her. In a solitary, lovely place he cohabited with her for a hundred celestial years and impregnated her with his radiant energy. She wielded the burden of pregnancy for 12 years, then gave birth to three fair sons named Dakṣiṇa, Gârhapatya and Âhava-nîyâ. The Brâhmiṇs and other castes affixed the word Swâhâ to the end of a Mantra and thus offered *ghee* etc. to the fire.

41-46. Whoever affixes it in the above manner succeeds in his design in every way. As a snake without poison is undignified, as a Brâhmiṇ ignorant of the Vedas and an unchaste woman are slandered every where, as an illiterate man and a dried tree void of fruits are slighted, so all the mantras without the suffix of Swâhâ as indicated above are ineffectual. But if Swâhâ be added to the end of a mantra, the Brâhmins are pleased, the gods receive their share of sacrificial offerings and all the rites are successfully performed. I have thus related to you the narrative of Swâhâ delightful in this world and likely to redeem people in the next world. Now, what do you want to hear?" Nârada said, "O lord, I want to know the Dhyân and the hymn with which the god of fire adored Swâhâ.

47-50. Nârâyaṇa answered, "O son of Brahmâ, I am going to describe what you want to hear. Pray, listen:—Those who have some definite object in view should first invoke Swâhâ, at the commencement of a sacrifice on a jar or the Holy Stone. "I adore the goddess Swâhâ, who is a limb of the mantras, who gives success in all acts performed by mortals, and who is a symbol of the perfection of the mantras or mystic incantations." Through this Dhyân, a person worshipping her with the fundamental mantra can attain all success. Now I am going to tell you the above mantra. Oṃ Hrîṃ, S'rîṃ Bahṇi-jâyâyi Swâhâ. Whoever worships her with this mantra secures all the objects of his desire.

51-56. The god of fire said, "The Swâhâ is a digit of the primeval nature, a limb of the mantras and the religious theories or the codes, the source of all benefits reaped by the mantras, the prop of the universe, a chaste goddess, the very image of perfection, an adept, the benefactress of mankind, the burning faculty of the Fire, the beloved spouse of the Fire, the essential substance of the world, the preserver of the world, the life of the gods and their preserver." Whoever with esteem reads the above 16 names of Swâhâ achieves all his objects beautifully. None of his acts remains defective. A childless man by the perusal of the same gets an issue, a man without wife gets a fair spouse.

CHAPTER XLI.

1-8. Nârâyana said, "O Nârada, now I am going to relate to you the excellent narrative of Swadhâ, so gratifying to the manes, and beneficial to the funeral ceremony. In the beginning of creation Brahmâ created seven fathers or manes (or primeval ancestors). Of these, four were corporeal and three, effulgent (*i. e.* full of light and having no body). Oblations of water and offerings, cakes, etc, during the funeral ceremony were fixed by Brahmâ as their food. The S'rutis hold that as long as the ceremony of presenting

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water to the manes is not performed, the fruits of ablutions can not be reaped. So long as reverence is not engendered in the mind of the worshipper for the adoration of the gods, this adoration is ineffectual. So long as the Gaetrî is not complete, this rite is also fruitless. A Brâhmiṇ who, does not perform the daily worship of the Sun or offer oblations to the manes or worship the gods or study the Vedas is as light and insignificant as a snake without poison. Whoever does not worship Hari or whoever eats anything not dedicated to Him, remains impure at the time of his birth." Brahmâ, having said so, departed. The Brâhmiṇs etc. made offerings to the manes who, however, did not get their share of the offerings. The manes in hunger and with a heavy heart went to Brahmâ to whom they related everything.

9-20. Brahmâ was grieved to hear this and produced a daughter from his own mind. She was youthful, graceful like a hundred moons, learned, intelligent and chaste. Her colour was like the white champaka. She was decked with ornaments. She was an offspring of the digits of Nature and had a smiling aspect. She looked like a nymph who could grant boons. Her teeth were beautiful. She had all the characteristics of the goddess of fortune. Her feet were fixed in lotuses Brahmâ handed over this lotus-eyed and lotus-faced nymph to the manes as their wife. He then secretly advised the Brâhmiṇs thus. "O Brâhmiṇs, when you make a gift or an offering to the manes, you should suffix the word Swadhâ to the mantras." And they did accordingly. As in the case of offerings to the gods, the mystic syllable of Swâhâ is appropriate, so in the case of the manes the mantra of Swadhâ is appropriate. Dakṣinâ or priest's fee is imperative in all acts. Without it everything is ineffectual. Swadhâ was then adored by the manes, the gods, the Brâhmiṇs, munis and men. Their object was gained and they were very pleased. Thus I narrated to you the delightful anecdote of Swadhâ. Now what do you want to hear? Nârada said, 'Lord, I want to know her hymn and worship'. Nârâyaṇa answered, 'you know all this yourself; but I am going to give you the details.

21-30. In the season of autumn, on the 11th day of the dark half of the lunar month associated with the Maghâ-Nakṣatra, on the occasion of the funeral ceremony, you should reverentially worship Swadhâ and then perform the ceremony. Whoever omits the worship of Swadhâ in the pride of his heart will not reap the fruits of oblations etc. I worship Swadhâ the offspring of the mind of Brahmâ, who has a never-fading youth, who is worshipped by the gods and the manes and who yields fruits on the occasion of the funeral ceremony. After invoking her on the Holy stone or on a jar (formally avowed) oblations of water for washing her feet should be tendered to her in the method prescribed by the Vedas. The following is the fundamental mantra of Swadhâ: Oṃ Hrîṃ, S'rîṃ Klîṃ Swadhâ Devyai Swâhâ. After having recited this mantra, the worshipper should worship and eulogise her. That hymn I am going to tell you. Brahmâ path said, "Whoever will merely say *Swadhâ* will get the reward of bathing in all holy rivers, be released from his sins and get the fruits of the Bâj-peya sacrifice. Whoever utters Swadhâ thrice will fully reap the benefits of worship and the funeral rites. Whoever devoutly listens to the hymn of Swadhâ acquires the religious merits

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of a hundred funeral ceremonies. Whoever in the morning, noon and evening of utters Swadhâ three times will get a chaste and modest wife and an accomplished son.

31-40. O life of the manes, O presiding deity of the funerals, O soul the twice-born, O source of all benefits conferred on the occasion of the funeral ceremony come out of my heart for the satisfaction of the manes. Inspire confidence in the mind of the twice-born and foolish house-holders. O immortal goddess of excellent demeanour or pure dealings, you appear at the time of creation and merely disappear at the time of Pralaya. You never die. Om, Swasti, namaḥ, Swâhâ, Swadhâ, Daksiṇâ, by these names you are known in the Vedas and do good to the people. At first, in the Goloka, you were a friend of Râdhâ and as you held Kriṣṇa in your breast you became known as Swadhâ. In the lovely grove of the holy basil in the Goloka, Râdhâ saw you embracing Kriṣṇa and cursed you. On this account, you have descended to the earth. By virtue of the embrace of Kriṣṇa, the Supreme Being, the enchanter of Cupid, you have come out of my mind and having failed to obtain satisfaction of your desire from Lord Kriṣṇa, you have become the spouse of the four castes. At first Swâhâ was also the friend of Râdhâ aad was so called because she asked Kriṣṇa to cohabit with her ... the approach of spring, the king of seasons, in the sphere of the Râsa covered with jasmine. Râdhâ beheld her amours and cursed Swâhâ who, by virtue of the embrace she gave to Kriṣṇa, became the wife of the god of fire.

41-48 She is very holy and adored by the gods and men. The mere mention of her name redeems mankind from great sins. Susîlâ, likewise, a friend of Râdhâ, was discovered by her seated on the lap of Kriṣṇa. Râdhâ cursed Susîlâ who descended to the earth and by virtue of the embrace she gave to Kriṣṇa she was called Dakṣiṇâ. She is also so called as she was expert in sexual intercourse while she sat on the right side of Kriṣṇa. Even before the curse of Râdhâ was announced S'rîmatî, the beloved spouse of Kriṣṇa, had already adopted the above names, *viz.*, Swâhâ, Swâdhâ and Dakṣiṇâ at the instance of her lover to fulfil the wishes of those who perform religious rites." Brahmâ, so saying, took his seat. Then Swadhâ appeared there; and the paternal grand-father Brahmâ handed her over to the manes as their wedded bride. The manes became pleased with the gift and went away. Whoever listens with a pure heart and concentrated attention to the above hymn gets the benefits of bathing in all sacred rivers and reading the four Vedas.

CHAPTER XLII.

1-11. Nârâyaṇa said 'I have related to you the anecdote of Swâhâ and Swadhâ. Now hear the account of Susîlâ, the darling of Hari. The blessed, honoured, lovely, beautiful, chaste, learned, accomplished, tender, lotus-eyed, fawn-eyed, cheerful., lustful, good-natured nymph Susîlâ (who had a charming row of teeth, who was versed in sexual matters, who had a rising breast, slender waist and huge buttocks, who was radiant like the heated gold, who was delightfully warm in summer and cool in winter, who was decked with gems, who was fair like the champaka, who had the gait of a swan, whose lips were like the Bimbas, who was versed in the amusements of the Râsa, who was devoted to Kriṣṇa,) sat on the lap of Kriṣṇa in the presence of Râdhâ. Then

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the Supreme Lord who dispels the fears of the world was afraid of Râdhâ and hung down his head abashed. And as the Supreme Lord saw that Râdhâ, the excellent, the dignified, was approaching him with eyes flushed with rage like roses with a view to rebuke him, he knew her purpose and disappeared for fear of a rupture. Suśîlâ, witnessing the disappearance of the virtuous, tranquil Lord, trembled with fear and vanished.

12-17. Myriads of cowherdesses apprehending the danger with folded palms entreated the infuriated Râdhâ for mercy and fell down at her feet. O Nârada, S'rîdâma and millions of cowherds likewise sought her feet for protection. The eternal goddess Râdhâ knowing that her consort had run away cursed her companion Suśîlâ thus "If from this day forth, Suśîlâ come again to the Goloka, she shall be at once reduced to ashes." Cursing her thus, the lady of the Râsa called out in anger the Lord of the Râsa from the sphere of the Râsa.

18-30. When Râdhâ of excellent demeanour could not see him inspite of invocation, she felt the pangs of separation, and one moment appeared to her like millions of Yugas. Then she cried, 'O Kriṣṇa, lord of my life, dearer than my life a hundred times, the presiding god of my life, without you my life will be extinct. The wife is dignified through the prosperity of her husband. A chaste woman serves her husband, the source of her own dignity. To a chaste woman, the husband is a friend and a god. She is helpless without him. He represents all her prosperity. The husband, the source of her virtue, happiness, contentment, tranquility and honor can solely appease her jealousy and elevate her to dignity. Of all substantial things in the world prized by a woman, the husband is the best. He is the best of her friends. He is Bhartâ as he maintains her; Pati, as he preserves her; Swâmî, as he owns her; Kânta... as he satisfies her desire; Bandhû as he pleases her; Priya, as he is dear to her; Îśa, as he gives her material prosperity; Praṇ-nath, as he is lord of her life; Ramaṇa as he enjoys her. So there is none dearer than the husband to a woman. A son is dear to her, as he is the offspring of her husband. The husband is dearer to a woman than a hundred sons. A wicked woman who does not know the merits of her husband adopts the evil path. Ablution in all holy waters, initiation in all ceremonies, circumambulation round the world, asceticism, vows and gifts of all kinds, fasts, worship of the preceptor or the gods and other difficult rites are not equal in point of merit to a sixteenth part of the devotion of a woman to her husband.

31-34. As to a man, the preceptor who imparts instruction to him is most adorable, so the husband is most adorable to a chaste woman.

35-46. Alas! I could not appreciate a Being through whose grace I, though a cow-herdess, have become the mistress of millions of cow-herds and countless creatures of countless worlds. The character of a woman is incomprehensible." Lamenting thus, she began to meditate him and ultimately enjoyed the vision of his face. Then they dallied with one another in that place.

47-52. Then Suśîlâ fell from the Goloka and after devotion for a long time she entered into the body of Lakṣmî. On the other hand, the gods did no obtain the reward of the sacrifices which they performed with the greatest

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difficulty and approached Brahmâ. Brahmâ thereupon meditated Hari whose heart was filled with compassion. Hari produced Susîlâ as Dakṣiṇâ from the body of the great Lakṣmî and gave her to Brahmâ who in his turn gave her to Yagṇa or Sacrifice. Yagṇa or the god of sacrifice adored her thus: The colour of Dakṣiṇâ is pure like gold and graceful like millions of moons. Her face is lovely like the lotus. The offspring of Kamalâ, adored by Brahmâ, the body of this goddess is very tender. Her dress is bright like fire. Her lips are like bimbas, her locks are decorated with jasmine. She has a smiling aspect. She is decked with gems and bathing in the holy waters she enchants the heart of the Munis. Her body is annointed with musk and fragrant sandal-paint. The part of the head infront beneath the curls of her hair or ringlets is painted with vermilion. Her huge buttocks bend down through the load of her swelling breast. Yagṇa was excited with lust when he saw her and fainted. Brahmâ restored him to consciousness and he immediately wedded Dakṣiṇâ.

47-52. Yagṇa cohabited with her in the solitudes of the forest for a celestial hundred years. Then she wielded his energy (semen) and sustained the burden of pregnancy for 12 years, eventually, giving birth to a son who represents the fruits of actions. Dakṣiṇâ requites all virtuous acts; and when an act is finished, her son acquires efficacy, *i.e.*, becomes capable of yielding fruits. Those versed in the Vedas say: "Persons who perform rites reap fruits of their actions through Yagṇa, Dakṣiṇâ and her son. Thus the god of sacrifice and Dakṣiṇâ conjointly yield fruits. The gods being gratified went home. This I heard from Dharma.

53-64. O muni, the Vedas hold that the performer of a rite, immediately after the rite is over, should pay Dakṣiṇâ or the sacredotal fee to the officiating priest at that very moment in which case he will at once reap the fruits of the ceremony. If he fails to do this either accidentally or by mistake and a moment elapses since his non-payment he shall have to pay double the fee. If one night or three nights or one week or one month or one year expire, he shall have to pay respectively four times, ten times, twenty times, a hundred thousand times or 300 millions of times the amount of priest's fee payable by the worshipper; otherwise, all his rites will be ineffectual. He who deprives the Brâhmiṇ of his fee is impure like one who takes away his property and forfeits his privileges in everything. For his sins, he becomes afflicted with poverty and disease. Lakṣmî curses him and leaves his house. The manes and the gods do not receive oblations of water and *ghee* respectively from him. A generons man does not give him anything. A beggar does not accept alms from him. A person who deprives a Brâhmiṇ of his property or a priest of his fee, goes down like a jar dissociated from the cord which sustained it. If the performer of a sacrifice does not give fee to a priest in spite of his demand, he goes to the hell called the Kumbhîpâka and dwells there for a hundred thousand years in endless torments inflicted upon him by the myrmidons of Yama. He degrades each of his seven ancestors connected with seven of his previous births. Now I have answered all your questions. What do you want to hear more?" Nârada said, "Lord, who eats the fruits offered in religious rites performed with-

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out Dakṣiṇâ? By what method did Yagṇa worship Dakṣiṇâ? Kindly relate the above points to me in detail."

65-88. Nârâyaṇa said, 'O son of Brahmâ, infamous is the consequence of a deed performed without Dakṣiṇâ. A worshipper who offers Dakṣiṇâ reaps good results. The worshipper in this case is benefited by his rites. Bâmana (the dwarf-incarnation of Hari) has assigned the offerings of a riteperformed without Dakṣiṇâ as the proper food of Bali, the king of demons. The things offered to the manes in the course of a S'râddha ceremony performed by a Brâhmiṇ not versed in the Vedas, articles gifted in a heartless manner and the sacrificial offerings of a Brâhmiṇ who cohabits with a S'ûdra woman or of a Brâhmiṇ who dismisses his preceptor are likewise consumed by Bali. Now I am going to recite to you the meditation, the hymn and the worship due to Dakṣiṇâ as described by Kâṇwa-Sâkha. In days of yore, Yagṇa was enchanted with the beauty of Dakṣiṇâ and adored her thus: 'O my beloved, in days of yore you were one of the principal attendant milk-maids of Râdhâ in the Goloka. You were dear to Kriṣṇa like Râdhâ. In the month of Kârtika, on the night of the Full Moon, you came out of the right side of Kriṣṇâ, hence you are so called. Owing to your sweet disposition, you were first named Susîlâ. You sat on the right side of Kriṣṇa; whereupon the jealous Râdhâ cursed you; hence you were called Dakṣiṇâ. My dear, by my good luck, you have descended from the Goloka and arrived here. Be propitiated with me and accept me as your husband. You yield fruits to the people commensurate with their acts. Without you, every act is ineffectual. As trees become graceless when denuded of fruits and branches, so no act looks well without you. Nay, Brahmâ, Viṣṇu, S'iva, Indra and others cannot yield fruits of actions without you. Brahmâ represents Karma; S'iva, the fruit; and I, the sacrifice; but you are the cream of all. Kriṣṇa who is distinct from nature cannot yield fruits without you. Fair one, in every birth you represent my energy. Combined with you, I can render a rite successful. "The god of sacrifice, so saying, stood before Dakṣiṇâ. The goddess who is the digit of Lakṣmî was propitiated. Whoever at the time of sacrifice reads the above hymn surely gets the benefits of all sacrifices. In all sacrifices, *viz.*, grand royal sacrifice, the Bâjpeya, or the sacrifices of cow, horse, man, plough, Viṣṇu, Phalgu, elephant, Indra, S'iva, Rudra, iron, Dharma, gold, Varuna, Yâga, friend, gift of wealth, gift of land, Kanduka, etc., or in the following sacrifices, *viz.*, sacrifice for the benefit of one's son, the cure of the disease called Pâṭali, purification, Rechana, expiation of sins, Karma, Subhadra, Maṇi, etc., whoever reads the above hymn brings success to his undertaking, with all its component parts without any impediment.

89-99. O Nârada, an intelligent man ought to worship Dakṣiṇâ with the above Dhyâna, hymn and method of worship by invoking her on the Holy Stone or on a jar. "I worship the good-natured, beneficent, goddess Dakṣiṇâ who is the symbol of Viṣṇu's energy, who is the offspring of the digits of Lakṣmî, who is the goddess most sacred to every ceremony, who yields fruits to the worshipper for all his acts." With the above mantra, an intelligent person should meditate and worship her. Savants by offering to her water for washing the feet should worship the all-adorable goddess with the following mystic

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incantation. Om Hrîm Klîm S'rîm Dakṣiṇâyâi Swâhâ. Thus I have narrated to you the history of this goddess. In connexion with any act, whoever, with profound attention, listens to this delightful narrative will be able to acchieve his design fully. That is, his act will be exempt from defects. A man without a wife if he listens to it will be able to get a good-natured, handsome, modest, chaste, wife of good rank and possessing a melodious voice; an ignorant man will thereby acquire knowledge; a poor man will gain wealth; a man who has no landed property will acquire land; a person who has no tenants will get tenants. A person in danger or dissociated from his friends or a man in fetters will be certainly relieved from dreadful calamities, if he listens to the narrative of Dakṣiṇâ for a month.

CHAPTER XLIII.

1-8. Nârada said 'O best of those who know the Vedas, I heard the excellent narratives of many goddesses. Now tell me the characters of other goddesses." Nârâyaṇa said, "Their characters are separately described in the Purâṇas. Please tell me whose character you now want to hear. Nârada said, "I want to hear about the characters of Saṣṭhi, Mangal-chaṇḍî and Manasâ, as well as the etymology of their names.' Nârâyaṇa said, 'The presiding goddess of children who bestows issue on mortals is the sixth digit of nature that represents the illusion of Viṣṇu; hence she is called Saṣṭhi. This Saṣṭhi is the favourite spouse of Kârtika and dearer to him than his life. One of the sixteen mothers, she is called Deva-senâ, always eager to prolong the longevity of children. This goddess, adept in asceticism, always dwells by the side of children. Incidentally in connexion with her adoration, I will narrate to you a history, interesting and calculated to give offsprings which I heard from Dharma.

9-11. Manu, the son of Brahmâ, had a son named Priya-vrata. King Priya-vrata who was a perfect ascetic at first did not marry. He afterwards married at Brahmâ's command, but did not get any issue. Kaśyapa Muni initiated him in the sacrifice beneficial in respect of the attainment of a son and, at the termination of the sacrifice, the saint offered oblation of rice, milk and sugar boiled together to the queen in her menses. As soon as she ate it, she became pregnant and sustained the pregnancy for twelve celestial years. Afterwards she gave birth to a dead son of golden hue, auspicious in every respect. The pupils had come out of the socket of the eyes of the child, at the sight of which the relations and the wife of the king who was austere in religious rites wept bitterly. The queen fainted. The king took the child to the place where the dead bodies were burnt. He embraced the corpse and lamented loudly in the dense forest. He could not forsake it and tried to devise a scheme which might lead to his own death. Overwhelmed with grief, occasioned by the death of his son, he lost his celestial wisdom. Later on, he beheld a chariot decorated with wreaths of flowers, adorned with white pieces of cloths beaming like flowers and ornamented with gems pure like the crystal. In that chariot, he beheld a goddess, lovely, white like the champaka, with a youth that never fades, possessing a gentle smile that lighted up her lotus-face, decked with ornaments and ready to favour her votaries.

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When he saw her, he eulogised her and placing the child on the ground, he adored the goddess. O Nârada, the king then said to the wife of Kârtika effulgent like the summer sun 'O handsome nymph, why have you come here? O goddess of sacred vow, whose spouse you are? Blessed and honoured among the fair, whose daughter you are?"

23-32. This goddess is also called Deva-Senâ, as she represented the army of the gods when they were oppressed by the might of the demons and conquered them. This benefactress of the world and the preserver of the gods when she heard his words answered thus:— "O king, I have sprung from the mind of Brahmâ. My name is Deva-Senâ. The creator wedded me to Kârtika. I am one of the sixteen mothers. In the world below, I have another name, *viz* Saṣṭhî. I give sons to the sonless, friends to the friendless, wealth to the poor and good deeds to the inactive, or the unfortunate. Through Karma alone, the husband of a handsome girl becomes a widower; the father of virtuous sons becomes sonless, the wealthiest man becomes poor; the man of vast resources loses all his property and a handsome man gets deformed. Through Karma alone, a man gets a dead child or a child who lives long or a virtuous son or a son void of qualities. O king, I know that the Vedas recognise the pre-eminence of Karma in every respect. Lord Hari himself is the image of Karma and gives fruits to people according to their acts.

33-48. O Nârada, the goddess having said so easily revived the child by means of her profound wisdom. The king saw in the sky with staring eyes that the child was gently smiling. The deity was about to carry her away when the king's lips were dried up through grief. He then again eulogised her with hymns. The goddess was propritiated and recited to the king the Karma as described in the Vedas. She said, "O son of Manu, you rule the three worlds. Therefore proclaim or advertise my worship personally throughout your kingdom. This son of yours named Suvrata like, a lotus in your family, will be well-qualified and learned. He will know the conditions of his former birth. He will be the best of ascetics, nay, he will be devoted to Hari. By the performance of a hundred sacrifices, he will secure the adoration of the Kṣatriyas. This auspicious, mighty prince will wield the strength of millions of elephants. But this virtuous, warlike, well-qualified, holy, ascetic, adept and celebrated son of yours, a favourite of the learned, will squander all his property by gifts. "So saying, the goddess returned to him his son. The king promised to introduce to his subjects her worship. She gave him a boon and went to Heaven. The king thereupon gladly went home described what had happened, worshipped Saṣṭhî and distributed immense wealth to the Brâhmins. In every month, on the sixth day of the bright half of the lunar month, the king tried to adopt her worship in every city with great pomp. In all ceremonies sacred to children, in the ceremony when the child first takes his food etc, he directed her worship to be perform and worshipped her himself. O Nârada of good demeanour, now I am going to tell you the formula of her worship, her Dhyan and hymn as stated by Dharma according to Kautuma.

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49-57. O muni, a wise man ought to worship Saṣṭhî on the Holy Stone or a jar or at the root of the holy fig tree or by painting her picture on the wall. "I worship the sacred Deva-Senâ, the sixth part of goddess Nature, the goddess of celebrity who gives issues, who is the mother of the world, auspicious and kind, whose colour is like the champaka and who is decked with gems." A wise man having uttered this Mantra should put flowers on his own head and by the radical Mantra worship Saṣṭhî with the following ingredients, *viz.* water mixed with grass, etc., to wash the feet and water to rinse the mouth, perfume, flowers, lamp, sacrifical offerings and delicious fruits. Oṃ Hrîṃ Saṣṭhî Devyaî Swâhâ, this is the fundamental Mantra of eight letters with which she should be adored. Afterwards she should be eulogised according to the hymn of Sâm-veda calculated to give wealth, son and all success. Brahmâ bath said, whoever recites the Mantra a hundred thousand times will be the father of a well-qalified son. O Nârada, listen to the mysterious ode of the Vedas, which is auspicious and gratifies the desire of every one.

58-73. O great goddess Sâṣṭhî, you are the source of all success and the very image of tranquility. You are the dispenser of all benefits. By your boon, a sonless man gets a virtuous son and by your grace a man may get wealth, happiness and redemption. You are the sixth part of Nature. You are an adept and by your illusions you accomplish every deed. You are the essence or the substantial part of the universe. You confer benefits on mankind; good acts become fruitful by your grace. You remove impediments or calamities of children. You are the spouse of Kârtika. In every act, you are adorable in the estimation of those who perform holy rites. O goddess, your very sight consecrates your worshippers, you are the image of Satva or virtue. You always preserve the gods. Men adore you in the world. Envy, anger and other evil passions cannot affect you. I bow to you, O great goddess, again, and again with the greatest esteem and reverence. Goddess, give me, I pray, wealth, wife, son, virtue and fame. O adorable being, bestow on me kingdom, subjects and knowledge. Give me welfare and victory, O mother." Priya-vrata having worshipped her thus got through her grace a famous son who was the ornament of the royal race. O son of Brahmâ, if a sonless man listens to the above ode for a year, he will get an accomplished and longevous son. A barren woman listening to it for a year will be released from all her sins and assuredly give birth to a son vested with exceptional merits. A woman who has but one son and a woman who is the mother of a dead son, if they listen to it according to the method prescribed, will, by the grace of Saṣṭhî, give birth to valiant, qualified, learned and famous sons who will live for a long time. If the parents devoutly hear it for a month, their diseased son will recover by Saṣṭhî's grace.

CHAPTER XLIV.

1-19. Nârâyaṇa said, "I have narrated to you the history of Sâṣṭhî as described in religious books. Now listen to the narrative of Mangalchaṇḍî. I relate to you the method of her worship as I have heard from

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Dharma in conformity with the tenets of the Vedas and the wishes of the savants. Chaṇḍî means skilful; and Maṅgala means welfare. She is expert in matters likely to do good: hence she is so called. She is Chaṇḍî, as she is classed among the adorable; and she was worshipped by Maṅgala, the son of the goddess earth. Hence she is so called. She was the benefactress of Maṅgala, the monarch of this world, which contains seven islands and was adored by him. Hence she is so called. She is a modification of the gracious goddess, the primordial Nature, and personally manifests herself to women in order to grant them boons. In days of yore, Mahâdevâ, being deputed by the Supreme Lord Viṣṇu for the destruction of Tripura, worshipped this goddess. O son of Brahmâ, in olden times in the war with gods, when the conveyance of S'iva was hurled down from the sky, the afflicted S'iva by Viṣṇu's command, adored Durgâ. Then Durgâ manifested herself in the shape of Maṅgala-chaṇḍî and addressing Mahâdeva spoke thus:—"Lord, you need not fear." Then S'iva at once got the bullock to be used as his conveyance. She said again, "O Lord, I shall, as directed by you, represent your energy: and Viṣṇu, the Supreme Being, himself will help you. You will be able to kill the demons through our assistance." So saying, the goddess disappeared and helped S'iva in the shape of energy. Then S'iva killed the demon with the help of the weapon given by Viṣṇu. Thereupon the gods and the Munis with a reverential inclination of their heads eulogised S'iva and there was a rain of flowers on his head. S'iva, as directed by Brahmâ and Viṣṇu who blessed him complacently, bathed and having purified himself worshipped Maṅgala-chaṇḍî with oblations of water (for washing the feet and rinsing the mouth), with flowers, sandal and other sacrificial offerings, with presents of goat, lamb, buffaloes, with cloth, ornaments, wreath, cakes, honey, music, ripe fruits etc., and also meditated him according to the Mantra prescribed by Madhyandina.

20-22. Nârada, S'iva with the fundamental Mantra made the above offerings. Oṃ Hrîṃ S'rîṃ Klîṃ Sarva Pujye Devî Maṅgala Chaṇḍî Aṃ Kruṃ Phat Swâhâ: this Mantra of twenty-four letters gives fruit like the Kalpa-tree. It is complete when recited ten lakhs of times. Whoever is able to render the above Mantra perfect is able to gratify the desire of others like Viṣṇu. Now listen to the Dhyâna sanctioned by the Vedas.

23-27. "I meditate the goddess who is always sixteen years old, whose youth is perennial, whose body obscures the full moon, who is decked with ornaments of gem, whose chignon is adorned with the wreath of jasmine, whose face is like the *bimbas*, whose teeth are pure, who has a smiling aspect, whose eyes are like blue lotuses, who sustains the world and who is the source of all prosperity and who serves as a raft to the people endeavouring to cross the ocean of the world."

28-34. O Muni, the above is her Dhyâna. Now I am going to describe to you her ode. S'iva in calamity eulogised her thus:— "O goddess, Maṅgal-Chaṇḍikâ, mother of the world, preserver of people from danger, dispenser of joy and benefit, preserve the afflicted and the aggrieved. You give pleasure, benefit and good things. Hence you are so called. O all-auspicious goddess, O benefactress of saints, you give what is good

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to every-body. O presiding goddess of good position, your worship is appropriate on Tuesday. King Maṅgala, the ornament of the race of Manus, adores you constantly. O goddess, sacred to the good things of the world, you are the image of the Supreme God. O benefactress of the world, you can give the best kind of redemption. O progenitor of good, O cream of virtue, you are imperceptible to Karma and adored on the day of Maṅgala or Tuesday.

35-41. S'iva, to propitiate her, used to worship her on every Tuesday. Whoever with wrapped attention listens to her ode secures al lsorts of benefits and has no possibility of meeting any evil. Maṅgala-Chaṇḍî was first worshipped by S'iva, then by the planet Maṅgala, then by king Maṅgala, then by women on the day of Maṅgala (Tuesday), then by the men who seek their Maṅgala or personal welfare; lastly, by gods, Munis, Manus and men in all the three worlds. Whoever with wrapped attention listens to the auspicious hymn of this goddess gets happier and happier every day contributing to the increasing happiness of succeeding generations.

CHAPTER XLV.

1-8. O Nârada, I have recited to you the anecdote of Saṣṭhî and Maṅgala-Chaṇḍî. Just listen now to the narrative of Manasâ as I heard from Dharma. Manasâ has come out of the mind of Kaśyapa. She sports in the heart of men. Hence she is so called. Or, in her own mind, she recollects or meditates Hari. Hence she is so called. Manasâ, the self-contented, for three Yugas adored Kṛiṣṇa, the Supreme Being and through her asceticisms and powers of Yoga, *i.e.* concentration of mental powers, she became an adept. Kṛiṣṇa, seeing that the body of Jarat-kâru Muni was emaciated, named Manasâ as Jaratkârî. Kṛiṣṇa in order to fulfil her wishes kindly adored her himself. Manasâ was called Jagat-Gaurî as she was most enchanting and graceful in the three worlds. She is called S'aivî, as being the pulpil of S'iva.

9-20. O Nârada, she is called Vaiṣṇavî, being devoted to Viṣṇu. In the sacrifice of snake performed by the king Janamejaya, she preserved the life of the snakes, her brothers; hence she is called Nâgeśwarî. She is called Viṣaharî, as she can take away poison. As she received the Yoga of perfection, she is called an adept devotee. As her superb knowledge is mysterious or esoteric and as she can restore the dead to life, she is called "very wise" by savants. She is celebrated as the mother of Âstika as she gave birth to that saint. She is called Jarat-kârî being the wife of Jarat-kâru. Being the sister of the snakes, she is called Nâga bhaginî. Whoever reads the above twelve names of Manasâ is absolved from the fear of snakes. If a bed be susceptible to the fear of snakes, if a temple be frequented by snakes, or if the body of man be entwined by a snake and also in the case of snake-bite, the perusal of the above hymn at once releases the reader of the hymn from such dangers. Snakes fly at the sight of a man who daily recites the above hymn. The recital of the hymn ten lakhs of times makes the reciter an adept. Such an adept can eat poison with impunity. By virtue of the perfection attained by the recital of the ode a man can decorate himself with snakes; or he may ride, sleep or sit on snakes.

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CHAPTER XLVI.

1-9. Nârâyaṇa said, "O Nârada, just listen to the account dealing with the mode of worship and the meditation appropriate to Manasâ, as prescribed by the Sâma-Veda. "I meditate the goddess whose colour is white like the champaka, who is decorated with many gems and clothes that are pure like fire, who wields the sacred thread of snakes; who is profoundly wise and pre-eminently wise; who is devoted to her husband; who presides over adepts and is an adept herself; nay, who is the very image of perfection" After that meditation, with the fundamental Mantra, she should be worshipped with offerings, frankincense, candle, perfume, flowers, and other ingredients. The basic or fundamental Mantra which consists of twelve letters as prescribed by the Vedas calculated to fulfil one's desire is called the Kalpa-taru. Oṃ Hrîṃ S'rîṃ Klîṃ Manasâ Devyai Swâhâ. This mystic incantation is rendered perfect when a man recites it five lakhs of times. For a man who attains this perfection, bitter poison is turned into honey. Whoever on the last day of Âsâḍha on the milk-hedge-plant invokes this goddess and worships her and whoever on the fifth day of Manasâ adores her with many ingredients certainly attain wealth' sons, etc.

10-17. O blessed saint, I described to you the method of her worship. Now I relate to you her anecdote as I heard from Dharma. Once upon a time, there was a great fear of snakes. Whoever was bitten by the snake was sure to die. Saint Kaśyapa was much frightened and for the benefit of the world, by the command of Brahmâ, he created a mystic incantation in conformity with the principles stated in the Vedas. The presiding goddess of the Mantra came out of the mind of Kaśyapa at the time of his meditation; and hence she was called Manasâ. The virgin Manasâ, as soon as she came into being, went to S'iva at the mount Kailâsa and there adored him for a celestial thousand years. The god was propitiated. He gave her celestial knowledge, taught her the Vedas and gave her the Mantra of Kṛiṣṇa consisting of eight letters. S'rîṃ Hrîṃ Klîṃ Kriṣṇây Swâhâ. This Mantra is called the conqueror of the three worlds. He read it to her in the course of worship.

18-30. The chaste Manasâ gained the knowledge of the hymn, the meditation, the knowledge of the methods how to conquer death and Puraścharaṇa (repitition of the name of a Deity attended with burnt offerings, oblations etc.) Then at his command, she went to Puṣkara for devotion. There she became an adept by praying to Kṛiṣṇa for three Yugas and at last beheld the Supreme Being before her. The merciful Hari, seeing that she was much emaciated, worshipped her himself and caused others to worship her. Then He gave her a boon saying, you shall be adored in the three worlds, and then disappeared. She was at first worshipped by Kṛiṣṇa, then by S'iva and Kaśyapa and afterwards by the gods, munis, Manus, snakes and men First Kaśyapa gave her in marriage to Jarat-kâru. The Muni accepted her who came to him of her own accord. He married her by Brahmâ's command and then slept at the hermitage at Puṣkara at the root of the holy fig tree by placing his head on her lap. He recollected Hari and was overpowered

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by sleep. At sunset, the chaste Manasâ cogitated in her mind that if her husband failed to perform the evening Sandhyâ which was a necessary rite, he would be practically guilty of the murder of a Brâhmin. Whoever does not perform the morning and the evening Sandhyâs is rendered impure for ever and is guilty of the sin of Brâhmiṇ-slaughter.

31-38. Meditating in her mind the method prescribed by the Vedas, she awakened, the Muni. The Muni was highly incensed against her and said, O good nymph, though devoted to your husband, how could you possibly awake him against his will? All rites are ineffectual or fruitless to a woman who tries to injure her husband. Her devotion, fasting, vow and acts of charity are all useless. Whoever adores her husband adores Hari. The husband of a woman represents her vow. Gifts of all sorts, sacrifices, acts of pilgrimage, prayers, fastings, acts of virtue and truthfulness and the adorations of the gods are not equal in merit to the sixteenth part of the devotion of a woman to her husband. She who serves her husband in this world dwells with her husband in the Vaikuṇṭha for the period covered by the jurisdiction of a hundred Brahmâs. Whoever ill-treats her husband by words or by deeds is consigned to punishment in the manner prescribed below.

39-44. As long as the sun and the moon exist, she has to suffer the torments of the hell called Kumbhîpâka. Afterwards, she is born as a Chaṇḍâla woman void of husband and son." While speaking, the lips of the Muni about to curse her began to quiver. Manasâ trembled with fear and said, "O virtuous and magnanimous lord, I have awakened you lest you should be deprived of Sandhyâ. Do away with your curse, guilty as I am. A woman who interferes with her husband while eating, sleeping or committing sexual intercourse shall for ever endure the torments of the hell called Kâla-Sûtra Such a fate is particularly forbidden to a chaste woman." Manasâ so saying fell down at his feet in great fright. O Nârada, the Muni was about to curse the sun-god, in a rage, when the sun appeared before him with the Sandhyâ.

45-55. The frightened sun and the Sandhyâ *i.e.* ode to the sun personified, consoled the sage with gentle words. The sun said, "O best of saints, your wife awakened you under a conception that I had set, in order that you might not be involved in sin, but as a matter of course I had not set at that time. O saint, control your passion. It is not proper for you to be displeased with me. The heart of the tranquil-natured Munis is softer than butter. The displeasure of a Brâhmiṇ can reduce to ashes the three worlds; and a Brâhmiṇ, may, also if he chooses, create the world in a moment. There is none so energetic as a Brâhmiṇ. A Brâhmiṇ is radiant with the lustre emanating from Brahma and ever remembers the Eternal Being Kṛiṣṇa." Jaratkâru was pleased with the modest entreaties of the sun. The sun also accepting the blessings of the Brâhmiṇ went away. The Brâhmiṇ, to keep his word, abandoned Manasâ who, overwhelmed with grief, lamented a good deal. Afraid lest she should be abandoned for good by her husband, she in imminent danger remembered her spiritual guide (S'iva), her favourite deity, (Kṛiṣṇa), Brahmâ and her father Kaśyapa who all at once arrived there. The great

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Muni Jarat-kâru, as soon as he saw his tutelary Deity who is distinct from Nature, most reverentially bowed to Him and adored Him. After having separately saluted S'iva, Brahmâ and Kaśyapa he said. "O gods, why have you come hither ?"

56-61. Thereupon Brahmâ bowed to Kṛiṣṇa and using suitable words on the occasion spoke thus, "O best of pious men, if you are determined to divorce your legally married and chaste spouse, then in order to maintain your rectitude or keep your Dharma you should first impregnate her. So long as the wife does not give birth to a son to discharge the paternal debt of her husband, he should not adopt the following stages of a Brâhmiṇ's life, *viz*, Yati, Brahmachârî, Bhikṣu and Vanachârî. Whoever does not by begetting a son on his wife, discharge the debt of his father, forfeits all his religious merits which disappear like water from a sean. Jarat,-kâru having heard this touched the abdomen of Manasâ with his fingers by concentration of his mental powers. The gods thereupon blessed the Muni and departed. Manasâ was pleased and so was the Muni.

62-70. O Nârada, Manasâ was impregnated by the touch of the Muni's finger. The great saint said, "O Manasâ, you will give birth to a son who will subdue his passions, who will be the best of the adherents of Viṣṇu, who will be valorous, austere in his rites, crowned with fame and well qualified in every respect. My son will be wise, meditative, the best of those learned in the Vedas. That son of mine, devoted to Viṣṇu, will be the ornament of my race and redeem my family. At his birth, the manes will dance with joy. A chaste, good-natured woman, of a melodious voice and good rank, who preserves the integrity of her husband's family, who is dear to her consort, is worth the name of a wife. *He* is a real friend, through whom faith in Hari could be acquired. *He* is a benefactor who is a source of pleasure. *He* is really the father of his child, who cuts asunder the ties of the world and points out to him the path to the attainment of Hari. She is really a mother who alleviates the pain of her child, occasioned by his residence in the womb. *He* is a spiritual guide who gives the Mantra of Viṣṇu to his disciple and imparts instructions on matters relating to the faith in Hari. The best kind of knowledge is the contemplation of Kṛiṣṇa from whom the whole universe (from Brahmâ down to a grass...including animate and inanimate objects) emanates and into whom it ultimately merges. He who imparts the above knowledge to his disciple is, properly speaking, his spiritual preceptor. The service of Hari is the cream of all acts prescribed by the Yoga and the Vedas.

71-78. Hari is predicable of the essence of all metaphysical knowledge. Everything else is bosh. He who imparts pure knowledge to his wife is, properly speaking, her husband. Through Supreme knowledge, a man is released from the fetters of the world. He who binds another with the above fetters is his greatest foe. He is the spiritual guide of his disciple if he imparts to him faith in Hari. He who does not release his pupil from the fetters of the world is his greatest foe; for, as a result of his perverse doctrines a man has to accept birth again and again and also to suffer the torments of hell caused by the chastisement inflicted upon him by Yama's myrmidons. Such a preceptor or father is never friendly. Whoever does not administer counsel

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on matters relating to the Eternal and delightful belief in Hari is not a friend of his pupil. O chaste lady, by my precept adore that Supreme Being, the undecaying Hari, void of all attributes and thereby get rid of your Karma. O goddess, I abandoned you on a mere plea. You are really innocent. Please excuse me. Forgiving, chaste ladies on account of their piety never cherish feeling of anger in their mind. I am much afflicated in mind for want of adoration of the feet of Hari. I am therefore setting out for pilgrimage for His worship and meditation. You had better go to a suitable place after your liking. Women, in particular, value wealth and enjoyment more than redemption. Therefore adopt a path which leads to the fulfilment of desires. A person, free from the inclination to pursue material enjoyments is alone capable of merging his mind into the lotus feet of Hari."

79-90. Manasâ was filled with grief to hear this and with tears in her eyes thus addressed her lord :— "O friend of my life, you abandon me for the offence of awakening you while you were asleep. But you ought to manifest yourself to me as soon as I remember you. Separation from a relation is painful to a person; separation from the son is more painful; but most painful to a wife is the separation from her husband. The affection of a woman for her husband is greater than the affection which she cherishes for a hundred sons combined. The husband has been styled beloved by savants as of all objects in the world, he is the dearest to his wife. As a man loves his only son, as the Vaiṣṇavas love Hari, as an one-eyed person is attached to his only eye, as a thirsty person likes water and as a hungry man likes food, as a licentious man likes a woman, as a thief wants the property of others, as a learned man likes knowledge, as a merchant likes his merchandise, so a chaste woman is ever devoted to her husband." So saying, Manasâ fell down at his feet. The compassionate Muni took his beloved spouse in his lap for a short time and moistened her body with tears. She too moistened him with tears. Then the Muni by virtue of his wisdom born of faith in Hari restrained his sorrow, consoled his spouse and went out for devotion. Manasâ went to the summit of the Kailâsa to her spiritual guide, S'iva. Pârvatî with gentle words consoled her. S'iva, the abode of virtue, dispelled her sorrow by doctrines on wisdom.

91-102. Then Manasâ on an auspicious day gave birth to a son, the offspring of the digits of Hari, a great philosopher and the preceptor of the Yogis, (contemplative saints.) This boy, while he was in the womb of his mother, used to listen to the principles of the great knowledge recited by the five-faced S'iva with his five mouths. Therefore he became the best of the contemplative saints and the wisest person in the world. S'iva, by auspicious recitations of appropriate Mantras, performed the ceremony of the child-birth etc. and taught the boy the Vedas etc. for his benefit. At this time, S'iva gave three lakh crores of gems to the Brâhmins. Gaurî distributed to them a lakh of gems along with a hundred thousand cows. S'iva taught the boy the four Vedas along with their auxiliary branches and the supreme science dealing with the conquest of death. Manasâ was called Asti as she had faith in her husband, her favourite deity Hari and her preceptor. Her son was therefore called Âstika. Astika, at the command of S'iva, went to Puṣkara to pray

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to Hari. Having acquired the Mantra and the theory of asceticism, the great ascetic Astika adored Hari for three lakhs of celestial years and afterwards came S'iva in order to bow to him. Manasâ bowed to S'iva and took the boy to the hermitage of Kaśyapa. This Muni, when he found there his daughter along with her son, distributed millions of gems to the Brâhmiṇs and, at the instance of the boy, fed countless Brâhmiṇs with delicacies. Diti, Aditi and other wives of Kaśyapa were also very pleased. Manasâ lived in her paternal house with her son for a very long time. Now hear the narrative of Âstika.

103-112. By chance, Parîkṣit, the son of Abhimanyu, was cursed by a Brâhmiṇ. The valorous Muni S'ṛiṅgî touched the water of the Kauśikî river and cursed him thus, 'In a week you will be bitten by a reptile (Takṣaka). The king Parîkṣit thereupon went to the coast of the Ganges, dwelt there for a week and listened to the code of Dharma. In a week, the reptile or snake ran to bite him when Dhanwantari saw the snake. Both of them were pleased to know one another. The snake gave a valuable gem to Dhanwantari who was satisfied and went back to his proper destination. The snake then bit the king seated on his bed or platform. The king remembered Hari, expired and went to the Vaikuṇṭha. His son Janamejaya, overwhelmed, with filial grief, performed his funeral cer emony. To avenge his father's death, he performed the ceremony of the sacrifice of snake. By the power of the sacrifice, all the snakes consigned themselves to the radiant sacrificial fire and expired. Then the reptile who had bitten king Parîkṣit, through fear, sought Indra's protection. The Brâhmiṇs with Indra prepared to kill the reptile.

113-118. The gods and the Munis approached Manasâ. Indra, much agitated and frightened, adored Manasâ. Âstika, the great Muni by his mother's command, went to Janamejaya busy in his sacrifice and there begged the king to save the life of Indra and preserve the snakes. The king complied with his wishes on the recommendation of the Brâhmiṇs and, after the sacrifice was over, he gave the priest's fee to the Brâhmiṇs. The Brâhmiṇs, Munis and gods then went to Manasâ and separately worshipped her. With sixteen ingredients. Indra worshipped her and afterwards by the command of Brahmâ and Viṣṇu eulogised her with a beautiful piece of ode. After this, all departed. The above is the narrative of Manasâ. What do you want to hear now?"

119-127. Nârada said, "Lord, I want to know the ode with which Indra eulogised her and the formula of worship adopted by him." Nârâyaṇa said, "Indra first bathed, then put on a pair of clothes well-washed and, after having rinsed his mouth, reverentially placed the goddess on a throne of gem. He then recited the Vedas and with the pure water of the Ganges filled in several jars, he bathed or washed the goddess. He clothed her with lovely dress pure like fire and anointed her with sandal-paste. He then with oblations for washing the feet and other ingredients worshipped Gaṇeśa, the Sun, the Fire, Viṣṇu, S'iva and Pârvatî. Afterwards he adored Manasâ. Oṃ Hrîṃ S'rîṃ Manasâ Devyai Swâhâ. He recited this Mantra consisting of ten letters and dedicated the offerings to her. He worshipped her with sixteen ingredients. The place, resounded with music; and flowers were showered upon the head

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of Manasâ. The gods, the Brâhmiṇs, Brahmâ, Viṣṇu and Maheśa commanded Indra to adore her; and he complied with streaming eyes."

128-141 "O best of chaste nymphs, O supreme goddess Manasâ, I wish to eulogise you. But it is impossible for me to eulogise a supreme goddess like you. Eulogy in the Vedas means recitation of the essence or reality of a Being. But it is impossible for me to recite your interminable virtue, O image of purity, you are exempt from feelings of envy and anger. Though Jarat-kâru abandoned you in spite of your innocence, you did not curse him in return and thereby you advertised to the world the climax of devotion to the husband, of which a wife could be capable. O goddess, I worshipped you as if you were my mother Aditi; and you, in a manner becoming my sister, forgave my sins and were propitiated with me. You have preserved my life, son, wife etc. I became happy after I worshipped you. O mother of the world, though you are worshipped by the whole universe, yet I shall add to your reverence. Whoever on the last day of Âsâdha or during the period beginning from Manasâ Pañchamî up to the end of Âświna worships you will acquire fame, celebrity, knowledge, virtues and prosperity from generation to generation. Whoever through ignorance slanders you or does not worship you will be constantly subject to the fear of snakes and be abandoned by Lakṣmî. You are the celestial goddess of fortune in heaven; and you are a digit of Lakṣmî in the Vaikuṇṭha. Jarat-kâru, an offspring of Viṣṇu's digit, is your husband. For our preservation, your father Kaśyapa created you out of his mind; hence you are called Manasâ. You are an accomplished ascetic on your own strength. You sport in the mind; hence you are called Manasâ in the world. The gods always contemplate you in their mind. Hence savants call you Manasâ. By serving virtuous people, you have become virtuous. Any one who constantly adores an object acquires the quality of that object and its likeness."

142-148. Indra, then having decorated his sister with ornaments, brought her home. Manasâ adored by her brothers lived for a long time with her son at Indra's place. Surabhi herself descended from the Goloka and bathed her reverentially in milk. She also communicated to Manasâ superb wisdom. Manasâ, then, adored by Surabhi and the gods, went back to Heaven. Whoever reads her sanctifying ode is relieved from the fear of snakes. For him, even poison is turned into nectar. Men become adept in this Mantra by reciting it five lakhs of times. They can then sleep or sit on the couch or seat of snakes.

CHAPTER XLVII.

1-33. Nârada said, "O lord, who is Surabhi that arrived from the Goloka? Kindly relate to me her birth and character." Nârâyaṇa answered, "The presiding deity of the cows and their primeval mother (Surabhi) was born in the Goloka. In the beginning of creation, at Vṛindâvana, in the Goloka she was born. Once upon a time, Lord Kṛiṣṇa with Râdhikâ and her attendants went to the holy forest of Vṛindâvana. While sporting there, He desired to drink milk. So He created sportively from His left side a lovely milch-cow (with her calf) named Surabhi. Śudâma, the friend of the Lord, thereupon, with a jar of gem in his hands, began to milk her and the milk was

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sweeter than nectar and its drink was likely to dispense with life and death. The Lord of the cowherdesses himself drank a little quantity of this delicious beverage. Out of the quantity of milk that dropped from this vessel a pond was created, which was a hundred Yojans in length and the same in breadth. In the Goloka, it is called the pond of milk. It became the sporting-ground of Râdhâ and her maids. All its four limits, by the desire of Lord Krisna, were inlaid with gems. From the pores of the skin of this cow, millions of celestial cows called Kâma-dhenus (cows of plenty) sprang into existence, each having a calf of her own. These cows had endless descendants and offsprings. The world teemed with cows through Surabhi. I described to you the creation of the cows. As the Supreme Lord Himself worshipped Surabhi, every one in the world should adore her. On the next day of the Amâ-vasyâ lighted up by candles, she was worshipped by Krisna's command. This I heard from Dharma. Now I recite to you her meditation, formula of worship, her ode and basic Mantra, as stated in the Vedas. Om Surabhyai namah, this Mantra of six letters is as effectual as the Kalpa-tree when it is recited five lakhs of times. Her Dhyân and worship, as recited in the Yajur-veda, are famous. I contemplate that goddess Surabhi who can give all prosperity, even redemption to mankind; who is an image of Laksmî and the friend of Râdhâ; who is the Supreme deity: who is the presiding goddess and the primordial mother of the cows: who is adored throughout the world: who fulfils the desire of her votaries and who consecrates the universe. Her worship should be performed on a Brâhmin, a pot, the head of a cow, a peg, the Holy Stone, water or fire. On the next day of the Dewâli, at fore-noon, whoever reverentially worships her will be adored throughout the world. In the Varâha-Kalpa through the illusion of Visnu, all the milk of the three worlds was stolen. The gods became anxious, went to Brahma and adored him. Indra, by the command of Brahmâ, prayed Surabhi thus:—O great goddess, Surabhi, the mother of the world, the source of the cows, the friend of Râdhâ, the image of Laksmî, the spouse of Krisna, I bow to you. You gave birth to the cows. Like the Kalpa-tree you fulfil the desire of those who solicit boons from you. You are the source of prosperity, wealth and eminace. Grant me the above mentioned things. O you who give cows to the people when you are propitiated, you are capable of giving all good things to your worshippers. O source of fame, you give them celebrity and virtue: I bow to you." The goddess was pleased and manifested herself, then and there. She gave a very precious boon to Indra as solicited by him and went to the Goloka. The gods also departed O Nârada, the three worlds were thus full of milk. Milk produces *ghee*. With *ghee*, sacrifices are performed whereby the gods are gratified. Whoever listens to the above holy ode gets cow, virtue, celebrity and the merit acquired by bathing in all sacred rivers. He gets initiated in every rite and after earning his livelihood with ease in this world goes to the Goloka after his death. O Nârada, he resides in the Vaikuntha and serves Hari. He is not born again.

CHAPTER XLVIII.

Nârada said, "O lord devoted to Nârâyana, product of the digits of Hari, O great-minded lord Nârâyana, deign to recite to me the virtues of Nârâyana. I

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heard from you the narrative of Surabhi, so interesting, rare in the Purânas, esoteric and revered by savants. Kindly relate to me the excellent anecdote of Râdhâ." The great saint Nârâyaṇa replied, 'In days of yore, in the heights of the Kailâsa, the Eternal Lord S'iva, (the master of the adepts, the source of all perfection, the image of the universe, the pre-eminently Supreme Being; who is all happiness and has a cheerful mien; who is adored by the Munis) had related to Kârtika in the sphere of Kriṣṇa's Râsa the amorous sports of the Supreme Kriṣṇa with Râdhâ. When S'iva finished his account, Durgâ queried her lord further on the point with a smile. Then S'iva recited the wonderful account of Râdhâ, so rare even in the Purâṇas, to the great Goddess Durgâ.

9-15. Pârvatî said, "O lord, you have described to me the excellent sacred scriptures, the Pancha-râtras containing principles of Yoga, ethics etc. You have also related to me the code of religious ceremonies for the worship of gods calculated to give every success and the philosophy of faith which engenders reverence for the Supreme Lord, Kriṣṇa. Now kindly describe to me the excellent narrative of the goddess Râdhâ. You have recited to me very briefly her eulogies according to the Vedas. At the time of dealing with the sacred scriptures, you promised to describe this subject in detail. The word of a god can never be ineffectual or fruitless. Therefore please to tell me about the origin of Râdhâ, her name, meditation (Dhyân), formula of her worship, her character, hymn, amulet and the etymology of her name.

16-20. While dealing with the holy scriptures, you were silent on these points." S'iva inclined his head at her words. The lips and the palate of the five-faced god became dry. The fear of violating his promise made him rather anxious. Then he remembered his favourite deity, Lord Kriṣṇa. Through meditation he obtained His permission and began to recite the history of Râdhâ to his better half, Pârvatî. He, said. "While describing to you the sacred scriptures I, though anxious to dwell upon it, was prevented by Lord Kriṣṇa from touching this subject. But you are my better half: so the Lord has permitted me now to recite the virtues of Râdhâ to you. I know the esoteric history of Râdhâ, the beloved spouse of my favourite deity, a history so interesting and likely to inspire faith in Hari from beginning to end. I know her anecdote better than Brahmâ, Ananta, Sanâtana, Dharma Indra or the best of adepts or Munis. O goddess, you are more adorable than myself. Besides, you threaten to sacrifice your life. Therefore, I must reveal to you the secret. I am going to describe to you the wonderful, rare, sanctifying, mysterious and valuable character of Râdhâ. In days of yore in the Goloka, in the lovely grove of Vriudavana, when it was rendered fragrant by the jasmine produced on the top of the S'ata-S'ringa mountain the wilful Lord Kriṣṇa desired to commit sexual intercourse. At once Râdhâ came into existence; as everything is done by the will of God. At that time, Kriṣṇa who is all volition or desire, (*i.e.*, can do everything as he wills) divided himself into two parts. The right side of his body became Kriṣṇa; the left side became Râdhâ. The lovely Râdhâ in the sphere of the Râsâ wanted sexual intercourse with Kriṣṇa. She was decorated with many ornaments and seated on a throne of gems. She was clad in a dress pure like fire. The grace of

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her body resembled heated gold and vied with ten millions of full moons. Her face was lighted up with a gentle smile and looked like the autumnal moon. Her teeth were white. Her lock was adorned with the wreath of jasmine. She put on a wreath of gems which vied in lustre with the sun of summer. She had a hard swelling breast decorated with leaves annointed with musk. In height, her breast vied with the Sumeru mountains. The jovial Kriṣṇa was excited with lust at the sight of his young licentious spouse who was bending under the pressure of her huge buttocks. She ran to her husband when she saw that he was excited with passion. This is why the learned call her Râdhâ. "Râdhâ and Kriṣṇa adore one another. Both are equal." This is what the saints hold. But the votaries of Kriṣṇa think thus, "In the sphere of the Râsâ, Râdhâ is running to embrace Kriṣṇa and, being enticed by Kriṣṇa, she is going to the trysting-place." Inspired by this feeling, they use words to that effect and in the frame of Râdhâ's mind they regard the Supreme Lord of the universe as their husband. As soon as the worshippers use the word Râ, they obtain redemption, and as soon as they say Dhâ, they run towards the feet of Kriṣṇa. Râdhâ, the mistress of the Râsa, emanated from the left side of the body of Kriṣṇa, the enchanter of Cupid. Other goddesses are the offsprings of her digits.

42-50. From the pores of her skin came out the cowherdesses: and from the pores of the skin of Kriṣṇa, the cowherds. Mahâ-Lakṣmî celebrated in the three worlds came out of the right side of Râdhâ and was wedded to the four-handed Nârâyaṇa. She resides in the Vaikuṇṭha. The royal Lakṣmî is an offspring of Mahâ-Lakṣmî. She multiplies the prosperity of kings. The temporal Lakṣmî is an offshoot of the royal Lakṣmî and resides in the house of every man. Râdhâ herself dwells constantly in the heart of Kriṣṇa. She presides over His life. O Pârvatî, from Brahmâ down to a bush the whole world including animate and inanimate objects is imaginary. The Lord of Râdhâ alone is real. Adore this Brahman, who is void of all qualities and determination, who is independent of Mâyâ or Nature; who is full of self-will (*i. e.* can do everything he wills); who is adored by all and who takes a constant form out of mercy to His votaries.

51-55. The wife of this supernatural Being Hari, that is, the blessed Râdhâ is dearer to him than his life. The primordial Nature, Râdhâ is the mother of Mahâ-Viṣṇu. Virtuous saints always adore her feet which are inaccessible to Brahmâ and others but accessible to her votaries. The cowherds do not see her face even in dream. Râyâṇ alone beheld the shadow of the goddess, devoted to her lord and seated in his lap. Râyâṇ was the chief of the cowherds. He was an offspring of the digits of Kriṣṇa and equally valorous. Râdhâ, being cursed by the cowherd named Sudâma, descended to the earth. She was born out of the womb of Kalâvatî as the daughter of King Vriṣa-bhânu.

CHAPTER XLIX.

1-9. Pârvatî said, "Why was Râdhâ cursed by Sudâma? Being a pupil of Kriṣṇa, how could Sudâma curse the beloved spouse of his preceptor?"

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S'iva replied, "O goddess, in this connexion, there is a mysterious and very wonderful incident likely to give faith and redemption. Once upon a time, Lord Krisṇa, well-decked, was sporting with a cow-herdess named Virajâ on a part of the S'ata-S'ringa mountain situated in Vrindâvana at the Goloka. The sphere of the Râsa constructed with gems, was kindled by the candles of gem on all sides. Both of them were seated on a lovely couch of gem, covered with the champaka and fragrant wreaths of gems and annointed with musk, frankincense and sandal-paste. Their sexual intercourse was interminable. Krisṇa and Virajâ, both expert in sexual intercouse, enjoyed the pleasures of that intercouse. For one Manwantra according to the calculation of the residents of the Goloka free from death and birth their intercourse lasted. Four female messengers of Râdhâ went and informed Râdhâ of the matter. Râdhâ was thereupon highly incensed and threw down the garland from her breast.

10-23. She also put off her clothes pure like fire and cast to the ground her lotus meant for sports. With the hem of her garments, she likewise obliterated from her forehead the vermilion marks and the lines of painting drawn on the body with cosmetics by way of decoration. With a handful of water she likewise wiped out the hue on her lips and the mark on her feet caused by the lac-dye. She dishevelled the lock of her hair and her chignon and shook with anger. Eulogised by her female attendants who were much afflicted at the sight of her wrath, she ascended, with millions of her beloved female companions, a chariot constructed with excellent gems possessing a thousand wheels, ornamented with excellent pictures and diamond-mirrors and covered with flower-garlands and diamond-jars. This car was faster in speed than the mind. Sudâma, the friend of Krisṇa, as soon as he perceived the approach of Râdhâ, warned Krisṇa and ran away with his associates. Afraid of forfeiting the love of his beloved Râdhâ, Krisṇa left the chaste Virajâ and disappeared. Virajâ, too, through Râdhâ's fear committed suicide. The female associates of Virajâ subdued by fear and grief, sought the protection of Virajâ who began to flow in the Goloka in the form of a stream. Like a moat, this stream, one hundred crores of Yojans in length and a crore Yojans in breadth, encompassed the cow-world.

24-34. Fair one, at that time, the female associates of Virajâ were turned into rivulets. All the rivers of the world and the seven oceans are the offsprings of the digits of Virajâ. When Râdhâ came to the sphere of the Râsa and did not find Krisṇa or Virajâ, she returned to her own place. Krisṇa with eight of his friends approached Râdhâ. Their admission was barred, again and again, by the female door-keepers of Râdhâ. When Râdhâ at last saw Krisṇa, she rebuked him much. Sudâma, the friend of Krisṇa, was annoyed by her reproaches and admonished Râdhâ. Râdhâ was exasperated and said. "O crooked-minded Sudâma, quickly take the form of a crooked demon. Sudâma also cursed her saying, "you will be born as a milk-maid and descending from the Goloka to the earth below, you will suffer the intolerable torments of separation from Krisṇa for a century. Krisṇa will also descend to the world in order to relieve the earth of her burden. Then

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you will be united with him." So saying, he fell prostrate at Krisṇa's feet and was about to depart. Râdhâ overwhelmed with grief at the idea of separation from her son attempted to follow him with words like these, "Child, where are you going to?" Krisṇa consoled her saying, you will soon get back your son."

35-45. O Pârvatî, Sudâma will soon be born as a demon named Saukhya Châda and in due time being pierced by my spear he will come back to the Goloka. In the Varâha-Kalpa Râdhâ will also descend to Gokul as the daughter of Vrisa-bhânu, the best of Vaiśyas. Kalâvatî will also wield a burden in her womb inflated with wind. In proper time, she will give birth to the wind out of which, Râdhâ, offspring of no womb, will come out. When she will be twelve years old, she will be married by her father Vrisa-bhânu to a Vaiśya named Râyâṇ. (The following account is in the form of a history). Râdhâ disappeared by fixing her shadow to the person of the daughter of Vrisa-bhânu; and to this shadow Rayâṇ was married. After the lapse of fourteen years, on the plea of the fear of Kamsa, the Lord went to Gokula in the form of a child. Râyâṇ was the brother of Yaśodâ, the mother of Krisṇa, and is himself a digit of the Lord. Râyâṇ is the maternal uncle of Krîsṇa by relation. In the holy grove of the Vrindâvana, the creator (Brahmâ) effected a union between Râdhâ and Krisṇa. Milk-men can not observe the real Râdhâ even in dream. Râdhâ personally used to frequent the lap of Krisṇa: and her shadow or phantom resided in the house of Râyâṇ. Brahmâ was engaged in an austere asceticism for 60,000 years with a view to observe the lotus feet of Râdhâ. When Krisṇa was born in the house of Nanda to relieve the earth of her burden, then only Brahmâ, by virtue of his former asceticism, enjoyed the sight of the lotus feet of Râdhâ.

46-57. Krisṇa, the Lord of the Goloka, associated with Râdhâ in the Vrindavana in the Goloka for a moment only. Immediately afterwards there was a separation between them, through the curse of Sudâma. Thereupon the Lord descended to the earth to relieve her burden. Vrisabhânu, Nanda and other cow-herds again returned to the Goloka after their death. The cow-herds, male and female, who were merely shadows, were also emancipated in the presence of Krisṇa and enjoyed the pleasures of His company. Millions of cow-herds, male and female, were redeemed and after emancipation they went with Râdhâ and Krisṇa to the Goloka. At first, Nanda was named as Droṇa Prajâpati; and Yaśodâ was named as Dharâ, the wife of Droṇa. By virtue of their asceticism, they were able to secure the Supreme Being as their son. Kaśyapa and Aditi, the parents of the gods, from birth to birth take the forms of Vasudeva and Devakî respectively. Kalâvatî who sprang from the mind of the Manes was wedded to Vrisa-bhânu, the quondam S'rî-dâma who arrived from the Goloka. O Durgâ, I thus described to you the sanctifying account of Râdhâ likely to multiply one's race and prosperity. Krisṇa divided himself into two parts, the two-handed and the four-handed lord. The two-handed Lord reigns in the Goloka, and the four-handed Lord, in the Vaikuṇṭha. The latter is wedded to Lakṣmî, Saraswati, Gangâ and Tulsî. The former is wedded to his beloved Râdhâ, the virtuous, the young and beautiful. Learned men should first pro-

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nounce the name of Râdhâ and then that of Kriṣṇa, otherwise they will be guilty of Brâhmiṇ-slaughter.

58-69. Hari after having worshipped Râdhâ on the night of the Full Moon in the month of Kârtikâ with small bells of gem in the sphere of the Râsâ wielded the amulet of Râdhâ on the arms and the shoulders. Hari meditated and adored her. He also ate the Pân or the betel chewed by her. Then Râdhâ also worshipped Him in return. Whoever regards Râdhâ and Kriṣṇa as distinct suffers endless torments of hell. At first Kriṣṇa worshipped her. Then by Brahmâ's command she was adored by Dharma, Ananta, Vâsuki the Sun, the Moon, Indra and the Munis. On the third occasion, she was cheerfully adored by Suyagṇa, the monarch of the seven islands in India with all his attendants. This king was unfortunately a victim to disease and calamity. But by adoration of Râdhâ he got back his kingdom which had fallen into the hands of his enemies. He then wielded on his shoulders and arms the impenetrable amulet of Râdhâ and formally worshipped her at Puṣkara for a century and ultimately he mounted a car of gem and went to the Goloka. I have answered all your queries. What more do you want to heart?

CHAPTER L.

1-10 Pârvatî said, 'Lord, who was Suyagṇa? Where was he born? How, being cursed by a Brâhmiṇ, did he adore Râdhâ? Râdhâ is loved and adored by the Supreme Being. How then could a mortal king whose body is polluted with urine and ordure possibly worship her? How did this Supreme Râdhâ manifest herself to Brâhmâ who, to get the dust of her feet, worshipped her for 60,000 years? How could Râdhâ, invisible to the Yogis, be perceptible to men? Why did Brahmâ give the king her amulet? Kindly relate these matters to me in detail." S'iva said 'Manu, the son of Brahmâ and husband of S'atarupâ, was the chief of the Manus. He begat Uttânpâda who begat the famous Dhruva. The pious Dhruva had a son named Utkala who at Puṣkara performed a thou-and grand royal sacrifices. At the end of these sacrifices, he presented all the vessels of diamond and all his gems to the Brâhmiṇs. O all auspicious goddess, when Brahmâ saw the sacrifice, he caused it to be performed by king Suyagṇa.

11-19. Suyagṇa, the descendant of Manu, distributed crops, wealth and millions of cows or kine with their horns covered with gold to the Brâhmiṇs. He feasted millions of Brâhmiṇs every day with meat, well-cooked, and gave them money as priest's fee. After the Brâhmiṇs had been fed, he entertained a hundred thousand cooks with delicacies that could be chewed, sucked, licked and drunk. The Brâhmiṇs, after having consumed pure vegetable food with broth, did not praise the king but his ancestors. On the last day of the sacrifice, he again feasted countless Brâhmiṇs; and when the feast was over, he gave them heaps of gold by way of Dakṣiṇâ or priest's fee. Unable to bear them all, the Brâhmiṇs gave some quantity of gold to the S'ûdras and threw some quantity of gold on the ground.

20-30. Though many people were fed, yet there was much surplus food which remained intact. At the end of the sacrifice, the king was shaded with

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millions of umbrellas made of gems and then, in the midst of the assembly, he took his seat on a throne of diamond besmeared with sandal paste, overshadowed by canopies, covered with branches of sandal and plantains, marked with vermilion, annointed with aloe and musk and attended by the eight Vasus, Indra the Moon, the Rudra, the Âdityas, Munis, Manus, men, Brahmâ, Viṣṇu, S'iva etc. At this time, before the royal assembly, a Brâhmiṇ clad in dirty, tough dress, with parched lips, throat and palate, put in appearance. With folded hands and a gentle smile, he blessed the king seated on the throne and besmeared with sandal. The king bowed to him without getting up. None of the assembly greeted him by standing up. Every one smiled at his uncouth appearance. Thereupon the Brâhmiṇ bowed to the gods and the Vedas and rudely cursed the king thus:— "O fool! O sinner, thou shalt have to leave thy kingdom and go abroad. Thou shalt be deprived of thy prosperity and be attacked with leprosy." Quaking with anger, he proceeded to curse the other members of the assembly. The Muni was propitiated to a certain extent when those who had held him up to ridicule stood up and expressed modesty of behaviour, as a token of submission The king approached the saint and wept through fear and left the assembly in grief. The mysterious muni, radiant with the lustre of Brahma, likewise went away. The other Brâhmiṇs followed him saying: "O Brâhmiṇ, do not go away." Pulaha, Pulastya, Pracheta, Bhrigu, Angirâ, Marîchi, Kaśyapa, Vaśiṣṭha, Kratu, S'ukra, Vrihaspati, Durvâsâ, Lomaśa, Gautama, Kaṇâda, Kaṇwa, Kâtyâyaṇa, Kathṇa, Pâṇîni, Âśtika, Nârâyaṇa, Devala, Vâla-khilya, Sanata, Sananda, Sanat-kumara, Parâśar, Bhradwâja, Vâlmîki, Kardama, and other Munis, the Manes, the regents of the quarters, the gods fond of oblation of *ghee*, followed and detained him with a view to impart knowledge to him. Every one with the enunciation of the principles of ethics tried to appease him.

CHAPTER LI.

1-9. Pârvatî asked S'iva thus: "Lord, how did the Brâhmiṇs, versed in ethics, impart instruction to the said Brâhmiṇ? Kindly narrate to me the above subject." S'iva answered, 'The Munis, one by one, worshipped the Brâhmiṇ and modestly spoke to him words sanctioned by morality.' First Sanat-kumâra said 'O twice-born saint, as soon as you left the assembly by cursing the king, the royal Lakṣmî, fame, good-nature, prosperity, nay, even the gods and manes followed suit and quitted the king and his mansion. Therefore, be propitiated with the king, inasmuch as the Brâhmiṇs are easily contented. O Muni, the mind of the Brâhmiṇs is soft like butter, pure and chastened by devotion. O Brâhmiṇ kindly forgive his fault, go back to his palace and consecrate his court yard." Vrihaspati said: "O best of Brâhmiṇs, whoever slights his guest who goes away in consequence offended thereby scares away the gods, the manes, the deity of Fire from his house. Therefore, be propitiated, O Brâhmiṇ, and consecrate the royal mansion with the dust of your feet. One who slights, a guest is guilty of the slaughter of a woman, a cow and a Brâhmiṇ. The person is likewise guilty of misconduct and ravishment of his preceptor's wife.

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10-32. Pulast said, "Whoever frowns at his guest absorbs the sins of his guest and confers upon him all his religious sanctity. O child, excuse the king by dint of your merits. The king through default of his Karma did not greet you by standing up when you came to him. Let him not greet you; but you should return to his palace. "Pulaha said, 'If a person through the pride of his kingdom and knowledge slights a Brâhmiṇ, he (if a Brâhmiṇ) is abandoned by his religious rites, Sandhyâ etc., and (if a Kṣatriya) is abandoned by fortune. He is also disqualified from the performance of Ekâdasî and acceptance of the offerings of Hari. O best of Brâhmiṇs, please excuse his fault and grace his house with your footsteps. Whoever slights a Brâhmiṇ, the best of all castes, is deprived of his privilege of initiation in holy rites and denuded of his wealth, sons and wife: child, excuse the king's fault and grace his house with your advent. Angirâ said, If a Brâhmiṇ, though wise, slights an adorable Brâhmiṇ, he is born as a bullock seven times and has to wield heavy burdens." Marîchi said, "Whoever being born in the sacred land of India slanders a Brâhmiṇ, a god or his preceptor is abandoned by the faith in Viṣṇu, a faith which fulfils all desire. Kaśyapa said, "Whoever ridicules or neglects a Vaiṣṇava Brâhmiṇ is deprived of his faith in Hari and forfeits the privilege of the worship of Viṣṇu venerated in the world." Prachetâ said, 'Whoever does not get up at the sight of a Brâhmiṇ loses reverence for his parents and is born as a rogue elephant seven times in India. Therefore deign to return and bless the king.' Durvâsâ said: "Whoever does not bow down at the sight of his guru, a Brâhmiṇ or an idol is born as a boar for his sins and is implicated in the sins committed by treachery and perjury. Therefore return to the king and accept his hospitality." The king said, "O best of Munis, on a mere plea you have related principles of virtue to me. Now tell me what penance must a man perform who has killed a woman, a cow or a Brâhmiṇ, a man who is guilty of treachery or a man who ravishes his preceptor's wife." Vasiṣṭha said, "O king, whoever voluntarily slays a cow should live for a hundred years in a holy shrine and there eat yâvaka or food prepared from barley and drink water in the folds of his hands. Then along with priest's fee, he should give to the Brâhmiṇs a hundred cows and feast a hundred Brâhmiṇs. Then he will be relieved of his sins. If this penance fails to expiate all his sins, for the remainder of his sins, he shall have to assume the sinful birth of a chaṇḍâl. If a man accidentally kills a cow, he incurs half the sin of the man who kills her voluntarily. Such kinds of sins are not expiated merely by penance." S'ukra said, "The murderer of a woman incurs sins which are doubly as culpable as the sins committed by the murder of a cow. He has to undergo chastisement in hell for 60,000 years. Then he has to be born seven times as a boar and seven times as a snake, before he is purified." Vrihaspati said, "The murder of a Brâhmiṇ is doubly more culpable than the murder of a woman. The sinner lives in the dreadful hell of the Kumbhîpâka for a lakh of years. Then he has to range as the worm of ordure for a century and assume the birth of a snake seven times before he is purified."

33-39 Gautama said, "A malefactor or an evil-doer (kritaghna) is four times more culpable than the murderer of a Brâhmiṇ. The penance of the sin

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committed by the evil-doers, (kritaghnas) has not been specified in the Vedas." The king asked, "O saints, what are the characteristics of a wrong-doer (kritaghna)? How many kinds of malefactors, evil-doers or wrong-doers are there? What sins are incurred by a kritaghna? Riṣya-S'ringa said, malfeasance (wrong doing) is of sixteen kinds as described in the Vedas. Punishment depends on the nature of the sin. Truth, merit, duties incumbent upon a person, asceticism, dignity, *i. e.*, self-respect, gift, preservation of those who ought to be maintained, duties which a person owes to his religious preceptor, duties which a person owes to the gods, service of the twice-born, necessary duties, faith, charity to others, promise, virtue and acts which should be voluntarily performed: these are called Kṛitas. Whoever murders, *i. e*, violates them is a malfeasant or malefactor. The hells assigned to the malefactors differ according to the nature of their acts."

40-50. Suyagṇa asked: "O Munis, kindly tell me the nature of the sins committed by the Kritaghnas which lead to different kinds of hells." Kâtyâyana said 'Whoever does not fulfil his promise dwells as a malfeasant in the hell called Kâla-sutra for four Yugas. Then he is born seven times as a crow, seven times as an owl, and seven times as a diseased S'ûdra before he is purified." Sananda said, 'A wretch who blows his own trumpet or proclaims his own merits to get fame remains in the hell called Anvil for three successive ages. Then he is born five times as a frog, for three ages as a crab and then as an illiterate, poor and diseased S'ûdra before he is purified. Sanâtana said, "Whoever fails to perform Sandhyâ three times a day or perform his duties or gratify the manes with oblations of water or eat offerings dedicated to Viṣṇu and whoever eats on the days of Ekâdaśî, S'ivarâtrî, Janmâstamî or Ram-navamî and whoever does not worship Viṣṇu or take his Mantra; and whoever has no reverence for the rites performed out of deference to the gods and the manes will, as malfeasants, dwell in the hell called Kumbhîpâka so long as the sun and the moon exist. Then either of them will be born seven times as a Chaṇḍâla, seven times as a vulture and seven times as a boar. And afterwards though born in the pure family of a Brâhmiṇ, he will work as a cook for an ugly S'ûdra. Later on, though born seven times as a Brâhmiṇ, he will drive bullocks for the S'ûdras and burn their corpses.

51-60. Subsequently, born as a Brâhmiṇ, he must have to pass his time as the husband of a S'ûdra woman for seven births. After tasting the sweets of life which are pleasing for the the time being, he must ultimately dwell in the hell called Raurava. Thus frequenting the hell and the sinful womb of his mother again and again he will be born five times as an ass, a cat and a frog before he is purified." Suyagṇa asked what sin was committed by eating the food of a S'ûdra or burning the dead body of a S'ûdra or by sexual intercourse with a S'ûdra woman." Parâ-śara answered, "That wretch who commits any of the above acts lives as a wrong-doer for seven ages in the hell called Asi-patra. Then he is born seven times as an ass aud a rat, seven times as a cock-croach before he is chastened." Jarat-Kâru said, 'A Brâhmiṇ who himself or through others carries a bullock is, owing to the chastisement inflicted upon the bullock, guilty of the sin of Brâhmiṇ-slaughter. The sin of putting load on its back makes him doubly culpable. Whoever ploughs

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the field through a bullock oppressed by the heat of the sun, famished and thirsty is guilty of misconduct amounting to one hundred Brâhmiṇ-slaughters.

61-69. The food of such a person is impure like ordure, his water is impure like urine. He is not entitled to the worship of the gods and the manes He goes to the hell called the Pit of Saliva where he eats ordure and drinks urine. He dwells there as long as the sun and the moon exist. The myrmidons of Yama strike him with a spear and thrust torches into his mouth. For 60,000 years he subsists on manure and then five times he is born as a crow, a heron, a vulture and a jackal. Then he is born as a diseased S'ûdra. Bharadwâja said, "He who burns the corpse of a S'ûdra is also a Kritaghna or a malefactor. He is guilty of as many Brâhmiṇ-slaughters as the corpses he has burnt. He undergoes as many births and suffers the torments of as many hells as the bodies of the S'ûdras he has consumed. A Brâhmiṇ incurs the same culpability by eating the food of a S'ûdra on the occasion of a funeral ceremony." Vivâṇḍaka said, "A person who eats on the occasion of a funeral ceremony of a S'ûdra is not entitled to the worship of the gods and the manes. He is guilty of the sin of drinking wine and of murdering a Brâhmiṇ."

70-75. Mârkaṇḍeya said, "A Brâhmiṇ who cohabits with a S'ûdraṇî is the worst of malefactors. He dwells in the hell called the Pit of the Bite of worms for a period covered by hundreds of Indras. He is chastised by the myrmidons of Indra, bitten by worms and made to embrace flaming iron statues. After having ranged for a thousand years in the vagina of a prostitute like a worm and then undergone the birth of a S'ûdra, he is chastened." Suyagna said, "O Muni, the curse of a Brâhmiṇ has been auspicious to me. Without adversity, there can be no prosperity. I am blessed. My life is blessed. My deeds are now perfect as adepts, gods and saints have crossed my threshold."

CHAPTER LII.

1-9. Pârvatî said, "How did the savants describe the character of other Kritaghnas or malefactors to the king?" S'iva said, "O my beloved, on a reference to the subject by the king, Nârâyaṇa, one of the Munis, said, "Whoever appropriates the fee of a Brâhmiṇ given by himself or another man is a malefactor. For as many thousands years as the tears that drop from the eyes of the oppressed Brâhmiṇ he is consigned to the hell called S'ûla-prota where he is beaten by the retinue of Yama, obliged to consume burning ashes and burning urine and made to lie down on burning embers. Afterwards he has to dwell for 1,000 celestial years in the ordure as a worm. Then deprived of land, wealth, generosity, health and fame, he is born as a S'ûdra before he is chastened. Whoever interferes with his own celebrities or the celebrities of others, *i. e.*, tries to defame others is also a malefactor and dwells in the hell called the 'blind well' for a period covered by fourteen Indras. Worms as big as the mongoose constantly bite him there.

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10-18. He has to drink daily very hot salt-water. Afterwards he is born seven times as a snake and five times as a crow." Devala said, "A wrong-doer who steals the wealth of a Brâhmiṇ, a religious preceptor or a god dwells in the hell called Avṭaoda for a period covered by fourteen Indras. Then he is born as a S'ûdra addicted to wine. Thus he is chastened. A person who does not maintain his parents or an unchaste woman who reviles her husband is consigned to the hell called the Pit of Fire as long as the sun and the moon exist. Before purification, either of them has to undergo birth as a leech seven times." Vâlmiki said, "As the property of vegetation is the *sine qua non* of plants, so wrong-doing is the essential ingredient of every sinful act. Whoever perjures himself through lust, fear or anger or supports unjustly one of the two rival parties in the midst of an assembly (*i. e.* in a court of justice) is also a wrong-doer or a malefactor. Whoever destroys virtue by any act is a malefactor.

19-31. Whoever commits the offence specified by me above lives in the Pit of Snakes, a division of hell, for a period covered by 1,000 Indras where he is surrounded and bitten by snakes and compulsorily fed with the ordure and urine of snakes. Then he is born seven times as a chameleon and seven times as a frog in India. Then he grows as a huge silk-cotton tree in India. Afterwards he is born as a dumb man and ultimately as a S'ûdra before he is purified." Âstika said, "Whoever cohabits with his preceptor's wife practically ravishes his mother. There is no penance for either of these sins. O king, a S'ûdra who cohabits with a Brâhmiṇ woman practically does so with his mother or his daughter or daughter-in-law or pregnant wife or wife of his brother or sister. Whoever cohabits with a woman within the prohibited degrees is dead, though alive. Even a Chaṇḍâl hesitates to touch him. He is not entitled even to touch or feel the rays of the sun. He has no right to touch the water of the feet of the Holy Stone, or the water of the holy basil it laves or the water of the feet of the Vipras (learned Brâhmiṇs). That great sinner is as unholy as ordure. He is not entitled to adore the gods, the Gûrû or the Brâhmiṇs. Food touched by him is impure like ordure; water touched by him is detestable like urine. The gods, the manes and the Brâhmiṇs do not accept his offerings. Even holy shrines are desecrated by his touch, as if, with the ashes of a dead body.

32-41. If he accidentally touches a Brâhmiṇ or a god, the latter has to fast for seven nights. Even the earth cannot bear his burden. The country is rendered waste by his touch as by the touch of a person who sells his daughter. A man is involved in the like sin, if he touches the above sinner or talks or sleeps or eats with him. That sinner has to dwell in the hell called Kumbhîpâka for a period covered by the jurisdictions of a hundred Brahmâs. There he has to move round and round like wheels. He is there chastised by the messengers of Tartarus and oppressed by the flame of fire. To other sinners, diet is assigned. But to him there is none. After the grand dissolution of the universe is over, he is assigned a dwelling place. For sixty thousand years, he has to range as a worm in the vagina of a prostitute and for a like period in the same capacity in ordure. Then he is born as a diseased, impotent S'ûdra and afterwards as a leprous, untouchable, impotent, diseased S'ûdra for seven births consecutively, subse-

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quently he is born as a hungry crow in a place designed for pilgrimage seven times, then as an impotent, issueless snake seven times. Then he is born as a leprous, blind, impotent Brâhmiṇ. After so many births, the great sinner is purified.

42-46. The Munis said, "O king, I related to you the account of the sinner according to the Sâstras. Now, any one who turns out a guest from his house is equally a great sinner. Reverentially bow to the Brâhmiṇ, worship him and then quickly go to the forest for meditation. By his blessing you will be relieved from his curse and soon get back your kingdom." O Pârvatî, the saints having said so went away to their respective destinations; and so did the gods, the king's relations and the kings.

CHAPTER LCIII.

1-24. Pârvatî asked, "O lord, when the saints went away, what did the perplexed king do to remove his curse? Did the Brâhmiṇ guest, as advised by the Munis, go back to the royal palace or not?" S'iva said, when the saints went away, the abashed monarch, by the command of his family priest, fell down prostrate at the feet of the Brâhmiṇ. The Brâhmiṇ was propitiated and blessed him. When the king saw him smiling graciously, he addressed him thus with folded palms and streaming eyes:—"O lord, to what illustrious family do you belong? What is your name? What is your father's name? Which city has been graced by your dwelling? Why have you come here? Has the Supreme Lord, Hari, come in your guise? Or has the effulgent god of fire, in a corporeal frame, arrived here? Lord, who is your tutelary deity? Who is your preceptor? Has Supreme Knowledge come here in disguise? Lord, I have been bewildered by your extraordinary greatness. Take my kingdom, prosperity and my wealth. My son, my wife and myself are all your slaves. Deputing me, your servant, to rule India with its seven ocans, seven islands, seven peninsulas, mountains and groves, kindly sit on this excellent throne of gem." The best of munis smiled at the words of the king and then began to counsel him on the mysterious subject of ontology as stated by me. Marîchi was the son of the creator, Brahmâ and begat Kaśyapa. The sons of Kaśyapa attained divinity according to their desire. Of these, the wisest Twaṣṭâ was engaged in the most austere devotion for a celestial thousand years at Pushkara. Impelled by a wish to do good to the Brâhmiṇs he adored the god of gods, the Supreme Deity, Hari to obtain a Brâhmiṇ son; and by his grace he got the boon as desired. He begat a most valiant and ascetic son celebrated by the name of Viśwa-rupa. The preceptor of the gods in anger having resigned his post, Viśwa-rupa was appointed as their guru. When Vi'swa-rupa offered oblations of *ghee* to the demons, his maternal ancestors, Indra cut off the head of the Brâhmiṇ at the command of his mother. O king, Viṣ'wa-rupa was my father. My name is Sutapâ. I have renounced the world and its enjoyments. S'iva is the source of my Mantras, knowledge and wisdom. He is my preceptor. Kriṣṇa who is distinct from Nature is my tutelary deity whose lotus feet I constantly adore. I have no attachment for trifling worldly enjoyments. Lord Kriṣṇa had

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offered to me the four kinds of redemption (Sâlokya etc.) but I abandoned them all for the sake of His feet. I regard the position of Brahmâ or a god to be transitory like water-bubbles. I regard the position of Indra, Manu or the Sun as unreal, delusive, void of faith in Hari and as fleeting as water-marks. What shall I do with a kingdom, intent upon acquisition of faith in Hari and understanding that the great-minded Munis had arrived at the sacrificial place I have come to your palace. My curse has now proved to be a blessing to you.

25-44. You were immersed in the dreadful sea of the world. My curse set you free from the chains of the world. Holy streams or earthen idols consecrate sinners after a long time. But the sight of the votaries of Kriṣṇa purifies people in the twinkling of an eye. O king, hand over the reins of government to your son and entrust your chaste wife to his care. Then go to the forest at once. Everything from Brahmâ down to a bush is unreal. Adore Lord Kriṣṇa who is inaccessible even to Brahmâ and S'iva by means of your asceticism. Though Hari is above delusion, yet by the delusion which He exercises over others, Brahmâ creates, Hari preserves and S'iva destroys the world. By his command, the regents of the quarters roam over the ten sides, the wind blows every where, the sun rises, the moon-god refreshes the crops with his rays in the night, death exercises sway over the people. Indra rains, fire consumes things, Yama (the governor of the world) brings people within his jurisdiction and time creates, sustains and destroys the universe. Lord Hari dominates the sea, the earth, the mountain, the Heaven and the world beneath the earth. O king, the seven heavens, the seven islands, the fertile earth with mountains and seas, and the three worlds with the seven Pâtâls are merged into water and are as insignificant in the estimation of Hari as an egg. The countless worlds of Hari contain different Brahmâs, S'ivas, Viṣṇus, gods, men, snakes, Gandarvas and demons; and everything from the Pâtâl up to the Brahmâ-loka is reflected (appears) like an egg. All these three worlds have sprung from the great Brahma Kriṣṇa. When the all-pervading Viṣṇu was lying down in the sea after having assumed a diminutive form, all the worlds in an inseparable condition were focused in his abdomen or navel as the seeds of a lotus lie in its pericarp. At that time, the great Yogi, Viṣṇu, afraid of time or death like an ordinary being, remembered Lord Kriṣṇa, the lord of time, who is distinct from Nature. In the pores of the skin of Mahâ-Viṣṇu, Lord Kriṣṇa dwells with all the worlds. O king, no one is able to count the pores on the skin of the body of Mahâ-Viṣṇu and Kriṣṇa himself is unable to count the worlds sustained by the pores. Mahâ-Viṣṇu, the creation of Nature, has sprung out of the primordial egg laid by Nature. By the will of Lord Kriṣṇa, Mahâ-Viṣṇu came out of the womb of primitive Nature. The world is the asylum of all creation made by Brahmâ. Mahâ-Viṣṇu, afraid of the prowess of Time, constantly adores Kriṣṇa, the Lord of Time. In this way Brahmâ, Viṣṇu, S'iva, Mahâ-Viṣṇu and small-Viṣṇu dwell like ordinary creations of Nature in the sphere of the world.

45-47. Even Nature herself, the final and primordial cause of creation in due time, merges into the Eternal Being and constantly adores Him. In this way, Nature, Brahmâ and all other beings that owe their origin to Nature

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emanate from Hari in time and dissolve in Him in time. I repeated exactly what I heard from S'iva. Now what more do you want to hear?

CHAPTER LIV.

1-14. Suyagna asked, "O excellent Muni, who is the support of Mahâ-Viṣṇu, the prop of the universe? Mahâ-Viṣṇu is afraid of time. What is his longevity, then? The small and the great Virâtas, Viṣṇu, Brahmā, Nature, Manu, Indra, the Sun, the Moon are creations of Nature. What is the span of life allotted to each of them by the Vedas? O best of those versed in the Vedas, kindly relate to me the above points. What region is situated above the sphere of the world created by Brahmâ? O magnanimous saint, remove my doubt on the above points." The sage replied, "Of all the worlds, the all-pervading cow-world is most expansive like the sky. By the will of Lord Kriṣṇa, it manifests itself like an egg. In the beginning of creation, it was moistened with the perspiration of the Supreme Being while he was flirting with the goddess Nature; and it still appears to be somewhat wet or moist. This cow-world is the outcome of the egg that emanated from the womb of Nature and is the support of Mahâ-Viṣṇu, the pillar of the universe. O king, the great Virâta lies down in the vast expanse of the waters. This lord of the universe is merely a part of the Lord of Râdhâ. Lord Nârâyaṇa is green like bent grass: he has a smiling aspect; he has got four hands, he puts on a wreath of wild flowers and is graceful; he is the soul of the universe; he is clad in yellow dress. He eternally resides in the Vaikuṇṭha which is round like the moon, which is propless and expansive like the sky, which owes its existence to the will of God; which is built with invaluable gems and which is beyond the range of vision. This Lord of all creation, Nârâyaṇa, is the husband of Lakṣmî, Saraswatî, Gangâ and Tulsî and is surrounded by his followers, *viz.*, Sunanda, Nanda, Kumuda, etc. Lord Kriṣṇa who for ever favours His adherents and who is the foremost of adepts manifests Himself in two parts, *viz.* the two-handed Lord and the four-handed Lord.

15-23. The four-handed Lord reigns in the Vaikuṇṭha; and the two-handed Lord, in the Goloka. The cow-world is situated at a distance of fifty crores of Yojans above the excellent Vaikuṇṭha. It contains many temples of precious gems, several excellent diamond-pillars and gates lighted up by looking-glasses of pearl. It is decorated with many pictures, it is a crore of Yojans in breadth and one hundred crores of Yojans in length. It is encircled by the river Virajâ and decorated by the mountain of a hundred summits. Half of it is occupied by the lovely Vrindavana. Half of the Vrindavana is occupied by the sphere of the Râsa (a circular dance of the Gopîs with Kriṣṇa at the centre). The lovely Goloka is surrounded by hills, groves and streams on all sides. As a pericarp shines in the middle of the lotus, so Kriṣṇa looks most enchanting in the centre of the Râsa. Râdhâ, the mistress of the Râsa, always serves Lord Kriṣṇa decorated with two hands, holding a flute and looking like a cow-herd. His body is decked with a yellow dress pure like fire and ornaments of gem, besmeared with sandal-paste and adorned with wreaths of pearls.

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24-33. Lord Krisṇa is seated on a throne of gem shaded by diamond-parasols and fanned by his attendants with white chowries. The well-dressed, submissive cow-herdesses cast at him smiling glances and serve ..... Him with garlands and sandals. O King, in connection with the narrative of Krisṇa, incidentally, I have also related to you the theory of creation according to the S'âstras. Now I am going to relate to you the matter dealing with the longevity of the gods, as I heard from S'iva. Perforate with a golden pin measuring four fingers in length and weighing fifteen grains a pot, four fingers in depth and measuring six palas in weight. Then throw it into...water. The time or period for which it remains immersed in the water is equivalent to one Daṇḍa. Two Daṇḍas make one Muhûrta. Four Muhûrtas make a Prahar. Eight Prahars make a day and a night. Fifteen days and nights make a Pakṣa. Two Pakṣas make a month ; twelve months make a year. One human month is equal to one day and one night of the manes. The dark half of the lunar human month is the day of the manes ; the bright half is their night. The human year is equal to a day and night of the gods The North Ayan (the sun's passage north of the equator) constitutes their day; the South Ayan (the sun's passage south of the equator). their night. O king, the age or the span of life varies according to the human Yuga or Karma Now listen to the longevity allotted to Nature and and Brahmâ etc, the productions of Nature. There are four Yugas or ages, *viz.*, Satya, Tretâ, Dwâpara and Kali.

34-42. O king, listen attentively. The Yugas last for a celestial twelve thousand years which also include the evenings of the Yugas and the divisions of the evenings : that is to say, the Satya Yuga lasts for a celestial four thousand years ; the Tretâ, for 3,000 years ; Dwâpara for 2,000 years ; and Kali for a thousand years. This is determined according to the Divine calculation. The remaining two thousand years include the evenings of the Yugas and their divisions. According to human calculation, the four Yugas consist of forty-three lakhs twenty thousand years ; out of this period the Satya Yuga consists of seven lakhs and twenty-eight thousand years. The Dwâpara consists of twelve lakhs ninety-six thousand years ; the Tretâ consists of eight lakhs sixty-four thousand years ; the Kali consists of four lakhs thirty-two thousand years. The calculating Pandits hold that as seven weeks, sixteen lunar months, day and night, the dark and bright Pakṣas constituting the month and the year revolve constantly, in the same manner the four Yugas revolve by turns. O king, the Manwantaras also revolve like the ages or the Yugas. The Manwantara consists of seven celestial Yugas. The fourteen Manus also recur by turns to their Manwantaras.

43-55. 25,560 Yugas make one Manwantara. O king, I am going to relate to you the character of the pious Manu, as I heard from S'iva. Your great grandfather, the son of Brahmâ, the husband of S'atarupâ, the foremost of the pious, the chief of the Manus, the disciple of S'iva was the first Manu called Swâyambhuva. He was very wise and was emancipated in his life-time. This Manu on the coast of the Narmadâ duly performed a thousand grand royal sacrifices, three lakhs of horse-sacrifices and four lakhs of cow-sacrifices. Daily he feasted three crores of Brâhmiṇs and treated them to well-cooked and purified beef and other delicacies that could be chewed, sucked

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licked and drunk. By the command of S'iva, he used to give to the Brâhmiṇs every day, for the satisfaction of Viṣṇu, ten millions of invaluable gems, crores of gold, a hundred thousand cows with golden horns, clothes pure like fire, excellent gems, fertile land, one lakh elephants, three lakhs of horses, golden cars, a thousand litters, golden jars of water perfumed with camphor etc., millions of golden cups full of crops, golden vessels constructed by Viśwakarmâ containing betel leaves and garlands of pearls.

56-70. The king acquired the Mantra of Kriṣṇa and thereby profound wisdom from S'iva and went to the Goloka as the servant of Kriṣṇa Brahmâ was much pleased to see the emancipation of his son, adored S'iva and then created another Manu. The first Manu was called Syâyambhu, as he was the son of the Sayambhu or the self-existent Brahmâ. The second Manu was the son of the Fire-god and hence named Swârochiṣa. He was like his predecessor generous and the preserver of his subjects. The third and the fourth Manus were the sons of Priya-vrata, devoted to Kriṣṇa and the best of ascetics. The fifth Manu was the pious Raivataka. Châkṣuṣa, devoted to Viṣṇu was the sixth Manu. The seventh was S'râddha, the offspring of the Sun and likewise devoted to Kriṣṇa. Vaiṣṇava S'âvarṇi, the offspring of the Sun, was the eight. The ninth was Dakṣa-Sâvarṇi, devoted to Hari. The wise Brahma-Sâvarṇi, who had knowledge of the Supreme Being was the tenth Manu. Dharma-Sâvarṇi was the eleventh. The Vaiṣṇava, pious and wise, Rudra-Sâvarṇi was the twelvth. The pious Deva-Sâvarṇi was the thirteenth, and the wise Chandra-Sâvarṇi was the fourteenth Manu. A Manu reigns as long as the jurisdiction of one Indra lasts. One day of Brahmâ lasts till fourteen Indras disappear. The night of Brahmâ occupies the same period. This night is the Brâhmî night equivalent to Kâla-night of the Vedas. The day of Brahmâ is known as a small Kalpa. The Muni Mârkaṇḍeya lives for seven such Kalpas. In this Kalpa, all people residing beneath the Brahma-loka are destroyed by the fire which is quickly produced from the mouth of the god, the Sankarṣaṇa or Balarâma. The Sun, the Moon and the sons of Brahmâ go to the Brahmâ-loka. When the above night expires, Brahmâ again creates. By this Brahmâ night only a small dissolution of the world is occasioned.

71-80. In this small Kalpa, the gods, Manu and men are all burnt. Thirty such days and nights constitute a month of Brahmâ. The dissolution of the world which takes place after the expiration of Brahmâ's fifteen years is called the Dainan-Dina Pralaya in the Vedas. The ancient savants conversant with the Vedas call this night the Moha or the night of delusion. After that the Sun, the Moon, the regents of the quarters, the Âdityas, the Vedas, the Rudras, the longevous Munis, men, Manus, Gandarvas, demons, the saint Lomaśa, the saint Mârkaṇḍeya, king Indra-Dunmina, Akûpâr * (the ocean), the tortoise, Nâdi-Jangha * (the crow), Vaka * (the heron) are all destroyed. The snake-world etc., (beneath the world of Brahmâ) and the sons of Brahmâ at that time go to the Brahma-lokâ. When this Pralaya ends, Brahmâ again creates. According to this calculation, Brahmâ lives for a century. Brahmâ's destruction causes Mahâ-kalpa or Mahâ-râtri as described by the savants. When the Brahmâs are destroyed, all the creations

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of the Brahmâs are submerged into the waters. Sâvitrî, the mother of the Vedas, the religion prescribed by the Vedas and Death also likewise perish at the time. But the primordial Nature and S'iva do not perish.

81-92. The Vaiṣṇavas then merge into the body of the immortal Viṣṇu: and Kâlâgni-Rudra with the Rudras is bent upon destruction. The principle of ignorance merges into the quality of Satwa or virtue of S'iva. The destruction of Brahmâ causes the wink (*i.e.* twinkle of the eye) of the goddess Nature. O king, after the wink of Mahâ-Viṣṇu, Hari and S'iva, the work of creation begins again at the desire of Kriṣṇa. Lord Kriṣṇa who is distinct from Nature and void of property is not subject to the law of time. Only the gods who have properties are susceptible to longevity, age, moments etc. But Kriṣṇa, without beginning or end, is not liable to such conditions. Thousand such winks (or twinkles of the eye) make a Daṇḍa of Nature. Sixty such Daṇḍas make a day of Nature. Thirty such days and nights make her month; and twelve such months make her year. In a hundred such years, Nature dissolves in Kriṣṇa. This dissolution is called Prâkrita or absolute destruction of the universe. Primordial Nature, the mother of Mahâ-Viṣṇu, after having destroyed everything merges into the heart of Lord Kriṣṇa. The worshippers of S'akti or energy call her Durgâ void of all attributes. She represents the illusion and energy of Kriṣṇa, is dearer to Him than His life and presides over His intellect. Brahmâ, Viṣṇu and S'iva are all spell-bound by her charms. The Vaiṣṇavas call her Râdhâ representing the great goddess of fortune. In fact, the great goddess of fortune dearer than life to Hari void of all attributes has sprung out of half of the body of Râdhâ.

93-101. At that time, Nârâyaṇa and S'ambhu kill their respective followers and merge into the body of Kriṣṇa. The cow-herds, male and female, Surabhi, nay, the goddess of Nature herself merge in Him. The Small-Viṣṇus merge into the great (Mahâ)-Viṣṇu who merges into Nature. Nature and Yoga-Nidrâ (or the state of insensibility caused by meditation) preside over the will, the eyes and the illusion of Lord Kriṣṇa. At that time, Kriṣṇa sleeps in Vrindâ-vana. His bed is perfumed with sandal-paste, fragrant breeze and perfume and decorated with valuable gems and clothes pure like fire. The act of creation begins as soon as He awakes. Thus every thing except Kriṣṇa is Prâkrita or Natural. I recited to you the worship, meditation, adoration and the virtues of Kriṣṇa (likely to destroy sins) as I heard from the immortal S'iva in conformity with the Sâstras. Now what do you want to hear?"

102-111. Suyagṇa said, "O great Muni, the destroyer Kâlâgni-Rudra in whom the principle of ignorance is predominant merges into Rudra; and on the destruction of Brahmâ, S'iva who represents the principle of virtue (Satwa) merges into Kriṣṇa. Such being the case, why is S'iva called the conqueror of death? And how could the primordial Nature be the mother of Mahâ-Viṣṇu, in the pores of whose skin there are countless worlds?" Sutapâ answered, "O king, the all-destructive damsel, Death, is dissolved like bubbles of water after the dissolution of Brahmâ. When millions of Brahmâs disappear, Death also becomes extinct. After her extinction, S'iva, in due time, merges into Kriṣṇa. Thus you see, my tutelary deity S'iva has conquered Death. He

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has not been conquered by Death. This fact is also mentioned in the Vedas. O king, the Eternal S'iva, Nârâyaṇa and Nature dissolve in Kriṣṇa through His illusion; *i.e.*, their dissolution is imaginary, not real. The Supreme Lord, Kriṣṇa, though void of property, is vested in time with property; and Nârâyaṇa himself is manifested in the shape of S'iva as well as Nature. As the sparks of fire are just like fire, so are the parts or digits of Lord Kriṣṇa like Himself. The Rudras and the Âdityas created by Brahmâ have been subdued by Death; but not S'iva, the conqueror of Death. The Eternal S'iva has not been created by Brahmâ.

112-121. In one wink of S'iva, countless Brahmâs perish. Lord Kriṣṇa in the beginning of creation, impregnated the goddess Nature in the sacred grove of Vrindâ-vana. At first, in the sphere of the Râsa, Râdhâ, the mistress of the Râsa, had emerged from the left side of Nature. Râdhâ wielded the pregnancy for a period equal to the longevity of one Brahmâ and subsequently, gave birth to an egg in the said sphere at Vrinda-vana. Râdhâ threw it away and wept, again and again, at the sight of the egg. Kriṣṇa consoled her with his counsel on the grand Yoga. From that egg came out the Mahâ-Virâta or Mahâ-Viṣṇu, the prop of all." Suyagṇa said, "To-day my life has been blessed. The curse of a Brâhmiṇ has proved a blessing to me. The all-auspicious faith in Hari can very rarely be secured. None of the five kinds of redemption as specified in the Vedas is equal even to a portion of that faith. O excellent Muni, deign to do for me some act of grace whereby I may acquire faith in Hari. The sacred rivers and the idols made of earth or stone consecrate people after they have worshipped them for a long time; but the very sight of the Vaiṣṇavas consecrates them at once.

122-131. The Brâhmiṇs are the best of all castes, particularly in India, when they stick to their own tenets; of these, again, those Brâhmiṇs are foremost who daily eat the offerings dedicated to Kriṣṇa. You are the ocean of knowledge, a great Vaiṣṇava, the best of the twice-born and devoted to S'iva. After having been blessed with your presence, with whom else, shall I seek shelter or refuge? O great Muni, by your curse I have now become a leper and thus forfeited my right to the meditation of Hari." Sutapâ answered "The Eternal Mâyâ of Viṣṇu inspires faith in Hari. He who is graced by this goddess acquires the above faith. He who is bewildered by her does not secure that faith. With mere wealth, that is transitory, the worshipper is lured and defrauded by that goddess. Adore, therefore, Râdhâ who is void of all attributes, who is the source of all prosperity, who represents energy and who is the favourite of Lord Kriṣṇa, dearer to Him than His life. By her grace, you will be able to go to the Goloka. She has been worshipped by Kriṣṇa Himself. The votaries of Lord Kriṣṇa who may be attained by meditation, who is void of all attributes, who is the Supreme Being and who can be adored with difficulty, go to the Goloka *after a long, long time*. But the meditation of Râdhâ who is full of love for Kriṣṇa immediately leads to the Goloka.

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132-140. O king, regularly drink the water of the feet of a Brâhmiṇ for a year; then you will be cured of all disease and be graceful like Cupid. For the period that the earth is moistened by a householder with the water of the feet of a Brâhmiṇ, his ancestors drink water in the vessel of Puṣkara. All the sacred streams or shrines of the world converge in the ocean; and all the holy streams or shrines of the oceans dwell in the right foot of a Brâhmiṇ. Thus the drink of the water of his foot is auspicious and gives redemption and faith. Hari himself takes the form of a Brâhmiṇ in the world. The gods eat the things offered by a Brâhmiṇ. Sutapâ having thus advised the king said, "After a year, I shall come back to you." So saying, he went home. O my beloved, O spouse of S'iva, the king reverentially drank the water of the feet of the Brâhmiṇs and for one year fed the Brâhmiṇs with many delicacies. After the lapse of a year, the king was cured; and then Sutapâ, the best of the race of Kaśyapas, came to him and kindly gave him the amulet of Râdhâ, the formula of her worship, her ode, her fundamental incantations (or initial Mantras) and the meditation (Dhyan) as prescribed by the Sâma-Veda.

141-163. The Muni then said, "O king, go to the forest for devotion" So saying, he went away. O Durgâ, the king at his words immediately went to the forest, whereupon his relations and friends overwhelmed with grief fainted and wept for three days. The son of Suyagṇa was installed in the kingdom. Suyagṇa engaged himself in very austere devotions at Puṣkara and recited the great Mantra for a celestial thousand years. At that time, the king beheld in the sky the goddess Râdhâ of perennial youth. The very sight of the goddess consumed all his remaining sins. The king thereupon immediately quitted his mortal frame and assumed a celestial appearance. Râdhâ mounted him on an excellent car of gem with a view to take him to the Goloka. The king then propitiated her with adorations. From a distance, the king saw the Goloka which appeared to him thus. It was encircled by the Virajâ river and the mountain of a hundred summits; it was covered with Vrindâ-vana and the sphere of the Râsa; it was decked with lovely cow-herds, male and female, with pictures, gems, beautiful temples, Kalpa trees, and trees of Pârijâta, twenty seven groves, and celestial milk-cows. It was situated fifty crores of Yojans above the Vaikuṇṭha. It was circular like the Moon, eternal and required no prop. It was sustained in the void by the will of God. This Goloka was expansive like the sky and infinite like the soul. The independent Absolute Being is unattainable even unto us. I, Nârâyaṇa. Ananta, Brahmâ, Viṣṇu, Virâta (great and small), Gangâ, Lakṣmî, Saraswatî, yourself, Nature, Sâvitrî, Tulsî, Gaṇeśa, Sanat-Kumâra, Kârtika, Narâ-Nârayaṇa, Dakṣiṇâ, Yagṇa, the sons of Brahmâ, the Yogis, the Wind, Varuṇa, the Sun, the Moon, the Fire and the Vaiṣṇavas have seen the cow-world; and none else. Râdhâ rendered Kriṣṇa perceptible to the king who observed Him thus. He was seated on a throne of gem in the sacred Goloka. He was clad in a yellow dress, pure like fire; His body was annointed with sandal-paste; He had the form of a young cow-herd; He was green like a new cloud; He had a smiling, lovely aspect; He had two hands with which He held a flute; He was inclined to favour His votaries; He was self-willed (*i.e.* could

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do anything as He pleased); He was distinct from Nature; He was the Supreme Being void of all attributes and scarcely attainable even by meditation; He was most endearing and tended by twelve cowherds with white chowries; He was tormented by darts of Cupid; He had a perpetual youth and occupied the central place in the Râsâ. Rādhâ manifested the Lord Krisṇa in that condition to the king.

164-174. The Rik and other Vedas, incarnate, were adoring Him. The musical instruments, the muses, male and female, and songs captivated His ears. O Pârvatî, the Eternal Nature, who is the image of yourself, was adoring Him with holy basil leaves annointed with sandal-paste, musk and frankincense, and washing His feet with bent grass, sunned rice, the flowers of Pârijata and the holy water of the Virajâ. As soon as the king saw the Lord Krisṇa who was cheerful in aspect and independent of Nature; who was the final cause and lord of everything; who was Omnipresent and Supreme; who was adored by all; who represented all prosperity and virtue; who was all-auspicious and the fountain-head of all benefits, he was struck with awe and hastily descending from the chariot, bowed low to Hari with streaming eyes and with a mind agitated with raptures. The Supreme Lord blessed him, gave him his own bondage and the Eternal faith in Hari so rarely acquired even by us. Râdhâ hastily alighted and sat on the lap of Krisṇa. Her female associates ministered to her with white chowries. Lord Krisṇâ addressed the goddess Râdhâ with a smile and reverentially worshipped her.

175-180. A person should first utter the name of Râdhâ, then that of Krisṇâ or Mâdhava: a duty which has been enjoined by the Vedas and history. Whoever violates the above rules or whoever slanders the lovely S'rî Râdhâ, (dearer to Krisṇa than His life and the symbol of His energy) will dwell in the hell called the thread of time, so long as the Sun and the Moon exist, and for seven consecutive births he will be deprived of health and posterity. O Durgâ, I have th s related to you the excellent narrative of Râdhâ. You are yourself the eternal, primordial goddess of Nature, the symbol of the spell of Visṇu. You are the Supreme goddess, the spouse of Nârâyaṇa, the image of the universe. You know everything; but you put to me the above questions under a delusion. You know the conditions of your past births and you preside over the female sex. I just described to you the fine narrative of Râdhâ. What more do you want to hear?"

CHAPTER LV.

1-9. Pârvatî asked thus:—"O lord, in the face of your mystic formulæ and those of Lord Krisṇa, how is it that the Vaisṇava king took the Mantras of Râdhâ? What was the formula of worship, ode, incantation, as well as meditation which the sage gave to the king." S'iva answered: "The king enquired of the Muni thus, 'O best of Munis, by whose adorations shall I attain the Goloka soon?' The Muni said 'O king, by the worship of Krisṇa, you will go to His domain after a very long time. Therefore adore Râdhâ, the presiding deity of His life. For by the grace of the compassionate Râdhâ you

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will soon acquire a place in the neighbourhood of Krisṇa.' After giving him this beneficial advice, he gave him the following Mantra, consisting of six letters, Om Râdhâyai Swâhâ. He then taught him the Prâṇâyâm (withholding the breath by way of religious austerity), the Bhûtâ-S'uddhi (the purification of the elements of the body by respiratory attraction and replacement), Anga-nyâsa, (the ceremony of touching certain parts of the body according to the rules prescribed by the S'âstras), Kara-nyâsa (a certain gesticulation with the hands), hymn, amulet; the knowledge of which could be acquired with very great difficulty. The king also recited the Mantras as advised by the sage. By the same auspicious meditation or Dhyân which Krisṇa had given to Râdhâ, as specified in the Sâmveda, the king also worshipped Râdhâ.

10-22. I meditate the goddess Râdhâ who is graceful like white champaka and charming like ten millions of moons; whose lotus-eyes bloom in her face which is beautiful like the autumnal full moon who has got fair buttocks and loins; whose lips are like bimbas; whose teeth are like pearls; who smiles gently showing that she is inclined to favour her worshippers: who puts on an apparel bright like the fire; who is adorned with wreaths; whose features are effulgent like the sun; who is decorated with ear-rings and a diadem of gem; whose fingers are decorated with diamond-rings; who puts on a beautiful necklace; whose hands are adorned with armlets and bracelets; whose gait is gentle, like that of an elephant; who is the presiding deity of beauty and attended with white chowries by the milk-maids; whose ringlets of hair are adorned with marks of vermilion, musk and sandal-paste; who is reverentially adored by the Supreme Being, Krisṇa Himself; who is the blessed spouse of Krisṇa presiding over His life and dearer to Him than His life; who is void of all qualities; who is the mother of the Eternal Mahâ-Visṇu; who is the source of all prosperity; who is the primordial Nature; who represents the tranquil Mâyâ or spell of Visṇu; who is full of love for Krisṇa and very fair in appearance; who is the source of belief in Hari; who in the sphere of the Râsa is seated on a throne of gem; and who, in the said sphere, sports with Hari, the lord of the sphere.

23-25. The king having meditated Râdhâ thus with the Dhyâna composed by Krisṇa put flowers on the head; then he meditated her again and put flowers on the head again. The king worshipped her with sixteen ingredients, *viz.*, straw mat, clothings, water to wash the feet, oblations for feet mixed with green grass and rice, perfume, oil, frankincense, lamp, flower, water for bathing, gems, sacrificial offerings, betel leaves, fragrant water, preparations of honey and milk, bedstead of gem. O Durgâ, I am going to tell you the Mantras as related in the Vedas.

26-32. O Râdhâ, please accept this ornament of gem constructed by Viśwa-Karmâ. O goddess, please accept this piece of valuable cloth which is delicate and pure like fire. O Râdhâ, please accept the water for washing the feet which has been brought from the sacred stream and put in an excellent vase of gem. O Râdhâ, please accept the oblations of water deposited in the conches on the south side or right direction or turning mixed with bent grass, sandal paste and flowers to wash your feet. O Râdhâ, please accept the

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auspicious perfume offered by me flavoured with the vegetable productions of the earth. O goddess, please accept this fragrant, refreshing sandal-oil mixed with musk and saffron.

33-42. O goddess, please accept this frankincense prepared out of the juice of trees and consecrated by flames of fire. O great goddess, please accept this graceful lamp of diamond which dispels the fear of darkness. O goddess, deign to accept this fragrant lovely flower of Pârijâta which I reverentially offer to you. Kindly accept this water for bathing, rendered fragrant with Viṣṇu oil and excellent fruits of emblic myro-balan. O Râdhâ, please accept the valuable armlet, bracelet and well-decorated conches which I offer to you. Goddess, I offer to you local fruits of the season which are ripe, balls of sweet-meat, rice cooked with milk and sugar, sweet-meat and other sacrificial offerings. Please accept them. Please accept these excellent betel leaves perfumed with camphor which are better than any delicacy. O goddess, please accept the honey deposited in the diamond vessel which I reverentially offer to you. Goddess, deign to accept the bedstead covered with fine cloth pure like fire, annointed with flower and sandal paste and constructed with gems, for sleep." Having worshipped the goddess thus, he offered a handful of flowers. The king, bent on his vow, worshipped afterwards the eight Nâyikâs also.

43-56. O my beloved, from the southern or right direction down to the angles or corners, the worshipper should reverentially adore the female attendants of Râdhâ also with five ingredients. In the eastern angle, Mâlâvatî; in the south-east corner, Mâdhavî; on the south side, Ratnamâlâ; in the south-west corner, Suśilâ; on the west side, S'aśî-Kalâ; on the north-west corner, Pârijâtâ; on the north side, Pâdmâvatî; on the north-east corner, Sundarî should be worshipped. Those who take the vow of Râdhâ should offer to her garlands of jasmine and lotus and then pray for mercy or forgiveness thus: 'O goddess, you are the mother of the world, Eternal, and represent the spell of Viṣṇu. You are dearer to Kriṣṇa than His life, you preside over His life; you represent His prosperity; you are the goddess of energy, overflowing with the love of Kriṣṇa; you are the source of faith in Hari. O auspicious Râdhâ, I bow to you. To-day, my life and birth have been rendered blessed, inasmuch as, you, the goddess Râdhâ adored by Kriṣṇa, have been adored by me. You range in the heart of Kriṣṇa as Râdhâ; you are the mistress of the Râsa in the sphere of the Râsa; you are S'rî-Râdhâ in the lovely grove of Vrindâ-vana; you are the spouse of Kriṣṇa in the Goloka; you are the incomparable Tulsî in the forest of the holy basil; you are the champâ-vatî in your sports with Kriṣṇa in the wood of champaka; you are Chandrâ-vatî in the Chandra-Vana; you are the chaste nymph on the S'ata-S'ṛinga mountain; you are Pudmâ in the garden of lotuses, you are Ramyâ in the Kâmya-vana; you are Bhadrâ in the bower or grove; you are Mahâ-Lakṣmî in the Vaikuṇṭha; you are Saraswatî in the heart of Nârâyaṇa; you are the daughter of the sea in the ocean of milk; you are Lakṣmî, the wife of Hari on earth; you are the celestial goddess of Fortune in heaven, destroying the calamity of the gods; you are the Eternal

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Durgâ. the symbol of Viṣṇu's illusion in the heart of S'iva; and through your digits you preside over the heart of Lord Kriṣṇa as Sâvitrî, the mother of the Vedas. Through your digits, you figure as the spouse of Dharma, the mother of Nara and Nârâyaṇa.

57-66. Tulsî and Gangâ have sprung from your digits: and the cowherdesses Rohiṇî and Rati have come out from the pores of your skin. S'atarupâ, S'achî, Diti, Aditi etc., have sprung from the digits of your digits. The wives of the Munis are the offsprings of your digits. O goddess, give me faith in Kriṣṇa." Worshipping her thus, the devotee should peruse her amulet. The above ode was used by Kriṣṇa while adoring Râdhâ. An Indian who worships her in the aforesaid manner becomes equal to Viṣṇu, is redeemed in his life and goes to the Goloka." O Pârvatî, every year on the occasion of the full Moon in the month of Kârtika whoever worships Râdhâ reaps the benefits of the grand Royal Sacrifice. In this mortal world, he accumulates heaps of wealth and being at last relieved from his sins goes to the region of Viṣṇu. First of all, Kriṣṇa worshipped Râdhâ at Vrindâvana: afterwerds Brahmâ worshipped her according to the above method and by her boon, secured Sâvitrî, the mother of the Vedas as his wife. Nârâyaṇa then worshipped Râdhâ and by her boon gained as his wives Mahâ-Lakṣmî, Saraswatî, holy Gangâ and the excellent Tulsî.

67-77. Viṣṇu of the Kṣiroda sea (sea of milk) obtained as his wife the daughter of the sea through her boon; and I through her boon got you back as Durgâ for my bride, when the daughter of Dakṣa committed suicide at the shrine of Puṣkara. By adoration of Râdhâ, Kaśyapa got Aditi, the Moon got Rohiṇi, Kâma got Rati, Dharma got Mûrti: and the Munis and the gods secured the fourfold objects of pursuit (*viz.*, virtue, wealth, enjoyments and beautitude). Thus I have related to you Râdhâ's Mantra used on the occasion of her worship. Now listen to her ode or hymn. Once upon a time, in the grove of the holy basil, Kriṣṇa was dallying with a cowherdess named Tulsî. The jealous Râdhâ was offended and disappeared from the presence of Kriṣṇa. Râdhâ playfully dispensed with her digits and form. Thereupon, Brahmâ, Viṣṇu and S'iva forfeited their glory, greatness and grace. They were deprived of their wives and afflicted with diseases. After mutual consultation, they sought Kriṣṇa's protection. Kriṣṇa was pleased with them and after bathing enlogised her with a hymn which is as follows:—"O most handsome nymph, I am your favourite. You love me to an extraordinary degree, it is alleged. This statement, however, is falsified by your recent conduct. You always used to say before, "O Kriṣṇa, you are my soul and my life." Does your act now correspond to your statement? O mother of the world, it now appears that you are not true to your words. Besides, the heart of the female sex is keen like the edge of a razor.

78-88. My words are true when I say that you preside over my five vital airs and dearer to me than my life. Though devoted to you with my whole head and heart, I could not save your life Now I am about to die without you. No one can sustain himself for a moment without his presiding deity. You are the primordial Nature, the mother of Mahâ-Viṣṇu, Though void of property,

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you are vested with property through your digits. Though effulgent and invisible, you take a form out of compassion for your votaries and manifest yourself in different shapes according to the nature of their meditations. Though you are Râdhâ only in the Goloka as the mistress of all the cow-herds, you appear as Mahâ-Lakṣmî in the Vaikuṇṭha, as Saraswatî, the goddess of learning in India, as the chaste Pârvatî, the sanctifying Gangâ, as Sâvitrî in the Brahma-loka and as the goddess earth through your digits. My life has become void without you. I have now been rendered incapable of action. Sustained by your energy, S'iva is powerful; otherwise he is a corpse. Through your might, Brahmâ engenders the Vedas, Viṣṇu preserves the world; Yagṇa yields fruits to the worshipper on the occasion of sacrifice, Ananta holds the world on his head and thus represents the creation and S'iva holds the Ganges on his head. Through you, the whole world is in motion; otherwise, everything is inanimate. You represent knowledge; through you, people are orators; otherwise, they are dumb.

89-98. As a potter is able to construct pots with clay, so I am able to create the world through you and Nature. Without you, I am but inertia, incapable of doing anything. You are the symbol of absolute power. Deign to appear before me, O goddess. Your are the burning faculty of fire. Fire cannot burn without you. You are the grace of the Moon. Without you, the Moon is graceless. Likewise, you are the valour of the Sun. Beloved, you are the image of Rati (the amorous desire of women). Cupid befriends women with your assistance." When Kriṣṇa adored her thus, Râdhâ appeared and was united with Him. O Pârvatî, at that time, every one in the world obtained his spouse. Through Râdhâ's grace, the whole Goloka was filled with cow-herdesses. King Suyagṇa, after having worshipped Râdhâ, went to the Goloka. Whoever reads the hymn of Râdhâ as composed by Kriṣṇa acquires faith in Hari and secures His bondage. A man who is without a wife (if pure in body and mind and if he listens to the above hymn for a month) gets rid of hundreds of obstacles and gains an accomplished wife. If any one deprived of his wife and good fortune listens to the above ode for a year, he gets a good-natured and virtuous wife.

99 104. O Pârvatî, when the daughter of Dakṣa died, I adored Râdhâ in the above way at Kriṣṇa's command and obtained you as my spouse. By the perusal of the above ode Brahmâ obtained Sâvitrî; and the gods who had lost their prosperity through Durvâsâ's curse regained it. One who wants to obtain a son or acquire health will secure one's object by virtue of that eulogy. On the occasion of the Full Moon in the month of Kârtika any one through he worship of Râdhâ and the study of the ode of Râdhâ may secure everlasting prosperity and reap the benefits of the grand Royal Sacrifice. A woman who listens to the ode gets a good match for her husband and is released from the fetters of the world. Whoever worships Râdhâ and reads the hymn reverentially every day is released from the ties of the world and goes to the Goloka.

CHAPTER LVI.

1-30. Pârvatî said, "Lord, I heard the mystic formula relating to the worship of Râdhâ and her hymn. Now describe to me her amulet." S'iva said,

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O Durgâ, I am going to relate it to you, as stated to me by Lord Kriṣṇa in the Goloka. I am about to recite to you the extraordinary, mysterious and edifying amulet by virtue of which the creator Brahmâ got Savitrî: by which I have been able to acquire you who constitute the prop and support of the world; by wielding which, Nârâyaṇa has been wedded to Mahâ-Lakṣmî; and Kriṣṇa, though void of attributes and super-natural, has been capable of creation; by virtue of which Viṣṇu has wedded the daughter of the sea and preserves the world, Ananta wields the earth on his head as easily as if she were a mustard-seed; and Mahâ-Viṣṇu holds countless worlds on the pores of his skin; by the perusal of which, Dharma has become the witness of all actions; by wielding which Kuvera has become the treasurer, Indra has become the king of gods and Manu, the king of men; by virtue of which, the graceful Moon performed the grand, royal sacrifice, the Sun has become the lord of the worlds, the Fire and the speedy Wind consecrate the worlds, Death (the damsel) exercises her sway over the universe; by dint of which Paraśurâma, the son of the great ascetic Jamadagni, denuded the world of the Kṣatriyas, twenty-one times, Agastya (the offspring of the jar) drank the whole ocean; on the strength of which, Sanat Kumâra is regarded as the best of philosophers, the sage Nârâyaṇa has been redeemed in his life, Vaśiṣṭha and Kapila have become adepts, Dakṣa has become the lord of creation, Bhrigu has turned into my opponent and the tortoise holds the Ananta who holds the world on his head; by dint of which, the wind is the life of all; by whose influence Varuṇa, Iśân, the Wind and other regents of the quarters with Yama rule the universe; through whose prowess, Time and Kâlagni Rudra destroy the world; and by wielding which Gautama became an adept, and Kaśyapa, the lord of creation, obtained for his wife a digit of the daughter of Vasu-deva. I am going to describe to you the amulet by virtue of which Durvâsâ, when he was rendered a widower, obtained a wife, Râma got back his wife Sîtâ when she was stolen by Râvaṇa. Nala of sacred celebrity, whose name does good to one who utters it, got Damayantî and the heroic S'ankha-Chûḍa acquired a dominion over the demons; by whose might, the bullock bears me, the Divine Eagle bears Hari, the Munis have attained perfection, the goddess of fortune is able to grant all prosperity, Saraswatî is adored by the sages and has become an adept in matters bearing on sexual intercourse, Sâvitrî has attained perfection, the terrestrial Lakṣmî has been wedded to Viṣṇu, Manasâ has become an adept and is worshipped throughout the world; by virtue of which, Aditi got Bâmana as her son, Devahûti got Kapila as her son, S'atarupâ got Priya-vrata and Uttânpâda as her sons; your mother got you as her daughter; and by wielding which Lopâ-Mudrâ and Arun-dhatî were regarded as the chastest of women. I am now going to refer you to that amulet or talisman. All adepts have gained perfection by virtue of this amulet. Prajâ-pati Brahmâ is the Ṛiṣi or saint of this amulet; its metre is Gaetrî; its goddess is Râdhâ, the mistress of the Râsa; its object is the attainment of faith in Kriṣṇa. This amulet should be revealed to one's own disciples and the Brâhmiṇs devoted to Kriṣṇa. It should not be given out to treacherous people and to the disciples of others. The revelation of the matter to the latter is fatal.

31-44. You may part with your life or kingdom; but you should not give it out to others. Lord Kriṣṇa held this amulet reverentially round his

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throat. Brahmâ, Viṣṇu and I have personally witnessed the fact that Lord Kriṣṇa himself adored Râdhâ with the following mystic incantation in the Goloka, "Oṃ Râdhâyai Swâhâ." Then again, Oṃ Hrîṃ S'rîṃ Râdhikâyai Swâhâ :—this mantra like the Kalpa-tree may preserve my head. Oṃ Râṃ Hrîṃ Srî Râdhikâyai Swâhâ :—this mantra may preserve my forehead, eyes and ears. Râṃ Râdhâyai Swâhâ, this best of mantras, may preserve my head and the clusters of my hair Klîṃ Hrîṃ Kriṣṇa Priyâyai namaḥ :—this mantra, the source of all perfection, might preserve my nose, cheek and throat. Oṃ Râṃ Râs Aiśayyai namaḥ : this mantra might preserve my shoulders. Oṃ Râsa Vilâsin yai Swâhâ : this mantra might preserve my breast. Oṃ Tulsî-vana-Vâsinyai-Swâhâ : this mantra might preserve my buttocks. Oṃ Kriṣṇa-Prâṇâ-dhikyai Swâhâ : this mantra might preserve my feet and other parts of the body. On the east side, Râdhâ ; on the south-east angle, Kriṣṇa-Priyâ or the beloved one of Kriṣṇa ; on the south side, the mistress of the Râsâ ; on the south-west corner, the mistress of the milk-maids ; on the west side, Râdhâ, void of all attributes ; on the north-west angle, the adored one of Kriṣṇa : on the north side, the primordial goddess of Nature, on the north-east angle, the mistress of the universe, may preserve me The mother of Mahâ-Viṣṇu may preserve me in the water on the land or in the sky , whether I am asleep or awake. O Durgâ, I expressed to you the all-auspicious amulet. This is a secret which you should not reveal to any one. I expressed the matter to you out of affection.

45-56. After having adored the guru with clothes, ornaments and sandal-paste, a person should wield the amulet on the right hand or shoulders; in which case he will be honoured like Viṣṇu. Recitation of the amulet a hundred lakh of times will make the reciter perfect or accomplished in holiness. A man perfected by this amulet cannot even be burnt by fire. Duryodhana was, by virtue of this amulet, expert in the matter of subduing the water and the fire. I first gave this amulet to Sanat-Kumâra at Puṣkara who gave it during the sun-eclipse on the Sumeru mountain to Sândîpani, Muni. This Muni gave it to Balarâma who gave it to his favourite disciple, Duryodhana. By virtue of this amulet a man is redeemed in his life-time. A worshipper of Râdhâ who daily reads this amulet is adored like Viṣṇu and reaps the fruits of the grand royal sacrifice. The perusal of this amulet confers the same benefit that can be attained by ablutions in all holy rivers, gifts of every kind, fastings, circumambulation round the world, initiation in every sacrifice, the fulfilment of every promise, the daily worship of Kriṣṇa, the consumption of his offerings, and the study of the Vedas. A man, by wielding this amulet, can protect himself from the dangers of trial in a court of justice or from the dangers of a wild forest teeming with wild animals or from the perils of wild fire, dacoits, thieves, imprisonment or jail. O great goddess, I answered your questions. You are the image of Mâyâ (unreality) and you put to me the questions through Mâyâ in order to tempt me."

57-68. S'iva having described this narrative palpably moved with the recollections of Hari and shed tears. There is no god more honoured than Kriṣṇa, no river more sacred than Gangâ, no shrine better than Puṣkara, no stage of life better than that of a Brâhmiṇ, nothing is more subtle than an atom or denser than Mahâ-Viṣṇu or more expansive than the sky. Simi-

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larly, there is no one wiser than S'iva. O Nârada, S'iva has conquered lust, anger and all other passions. Whether asleep or awake, he is always absorbed in the devotions of Hari. O child, as Hari is the best of the gods and S'iva is the best of the Vaiṣṇavas, so this amulet is the foremost of amulets. S'iva means productive of good. He who gives good things to men is S'iva. He who yields redemption to men and confers on them benefit is S'ankara. He is called Mahâdeva, as he is the god of Brahmâ, the Munis versed in the Vedas and the celebrated great men of the world. He is also called by the last name as he is the Lord of the primordial Nature adored throughout the world. Wise men call him Maheśa, as he is the Lord of great men. O son of Brahmâ, you are truly blessed, as S'iva who is the source of faith in Hari is your spiritual preceptor. What do you want to hear more?

CHAPTER LVII.

1-11. Nârada said, 'O Brâhmaṇ, I heard from you the wonderful account of the goddess Râdhâ. Now relate to me the anecdote of Durgâ. Durgâ has sixteen names, *viz.*, Durgâ, Nârâyanî, Iśânî, Viṣṇu-Mâyâ, S'ivâ, Satî, Nityâ, Satyâ, Bhagawatî, Sarvâṇî, Sarva-mangalâ, Ambikâ, Vaiṣṇavî, Gourî, Pârvatî, Sanâtanî as described in the Kauthuma-Vedas. Their meanings are also lucidly given in the Vedas. Please describe the above subject to me. By whom was Durgâ worshipped on the first, second, third and fourth occasions?" Nârâyaṇa said, "you know the meanings of the sixteen names as put down in the Vedas and still you ask me the question. I am going to describe the subject to you according to the S'âstras. Durga means a demon, obstacle, fetters of Karma, sorrow, hell, punishment by Yama, repeated births, fear and disease; and Â means to kill. Durgâ is so called because she repels the above dangers. She is called Nârâyaṇî as she is equal to sun's passage in respect of fame, lustre, grace and virtue and represents the energy of Nârâyaṇa. She is called Iśânâ as she gives all success; for Iśân means success and Â means to give. Viṣṇu bound the world with his spell at the time of creation, hence she is called Viṣṇu-Mâyâ as representing his spell.

12-20. She gives good things to the world and is the spouse of S'iva; hence she is called S'ivâ. She is called Satî as she is good-natured, devoted to her husband and presides over wisdom in every age. She is called Nityâ, as she is eternal like the supreme Being. Bhaga means perfection, *i. e.*, accomplishment. At the time of the absolute dissolution of the world when the great God disappears by virtue of His illusion, the whole universe from Brahmâ down to a bush appears fictitious, but the primordial Nature in the shape of Durgâ alone appears to be real. The great divine attributes, perfection, etc. dwell in Durgâ in every age; hence she is called Bhagawatî. This goddess gives redemption to all creatures, *i. e.*, release from life, death and decrepitude; hence she is called Sarvâṇî. Mangal means benefit; and Â means donor. She is called Sarva-Mangalâ as she confers all benefits on people. She is also so called because she gives Mangala, *i. e.*, pleasure, prosperity and welfare. Ambâ means mother, adoration and worship. She is called Ambikâ, as she is the revered mother of the universe.

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21-30. She is called Vaiṣṇavî as she is the image of Viṣṇu and represents his energy and as she is devoted to Viṣṇu and was created by him in the beginning. Gour means yellow, unassociated or dissociated and pure Brahma: she is called Gaurî because she represents the energy of Brahma. She is so called because she represents the faculty of S'ambhu and the spell of Kriṣṇa She differs in her nature according to the Parvas (festivals), lunar months and the Kalpas; hence she is called Pârvatî. The highest climax of a grand festival is called Parva. She presides over it; hence she is called Pârvatî. She is the daughter of the mountain and presides over the mountain-god; hence she is called Pârvatî. She lives for an eterna period, hence she is called Sanâtanî. I have told you the etymology of th sixteen names, O Muni. Now listen to her anecdote. The Supreme Being... Kriṣṇa adored her, first of all, in the sphere of the Râsa in the beginning of creation. Then Brahmâ adored her through the fear of the demons, Madhu-Kaitava. For the third time, she was worshiped by S'iva to kill Tripura.

31-40. Fourthly, she was adored by Indra when he lost his jurisdiction by the curse of Durvâsâ. Later on, she was worshipped by the gods, munis, adepts, etc. O Muni, Durgâ at first emanated from the valour of the gods. The gods gave her weapon and ornaments. Durgâ after having subdued Durga and other demons restored to the gods their kingdom and gave them the boons solicited by them. In the next Kalpa, Durgâ was worshipped on the coast of the river by Suratha, the disciple of Medhasa, on an earthen image. This king offered to her the sacrifices of buffalos, black antelopes, rhinoceros, goats, pumpkin-gourds and fowls. He recited the mantras and offered to her the sixteen ingredients prescribed by the Vedas. Then after having worshipped her, he wielded her amulet. The king then solicited the boon as desired by him. The Vaiśya also obtained redemption by worshipping her on the coast of the river. The Vaiśya and the king, after eulogising her, went home. The Vaiśya went to the Goloka after his death by virtue of the boon which he obtained from Durgâ. The mighty king, also free from all obstacles, went back to his kingdom.

41-43. The king enjoyed the sweets of his kingdom for 60,000 years and then entrusting the reins of government to his son gave himself up to devotion alone with his wife. He was subsequently known as Sâvarṇi Manu. O son, I have briefly dealt with Durgâ's narrative as requested by you. Now, what do you want to hear?

CHAPTER LVIII.

1-13. Nârada said, "To what race or line did the pious king Suratha belong? How did he receive knowledge from the wise Medhasa? To what lineage did Medhasa belong? Where did he see the Muni, and where did they talk? O sage, best versed in the Vedas, kindly describe the above points to me in detail." Nârâyaṇa said, "Atri was the son of Brahmâ. The moon-god, the son of Atri, was rendered foremost of Brâhmiṇs by the performance of the grand Royal sacrifice. The moon begat upon the wife of his preceptor a son named Budha. Budha begat Chaitra who begat Suratha." Nârada said, "How could the moon beget a son upon his guru's wife? This

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is an act forbidden by the Vedas: kindly remove my doubts on this point." Nârâyaṇa said: the lustful moon-god, infatuated with prosperity, saw his preceptor's wife Târâ (on the coast of the Ganges) the outstanding features of whose beauty were as follows. She was pious, chaste and lovely; her breast was elevated; she had beautiful buttocks and loins and a slender waist. She had a pretty row of teeth and soft complexion; she was in the prime of her youth and decorated with fine dress and ornaments; her forehead was marked with musk and, lower still, with sandal-paste and vermilion; her glances were arch and her dress was brandished by the wind; her face was like the autumnal moon; her lips were like the bimbas; she had a smiling aspect; she was abashed at the sight of her own image and she was gently advancing to her house with the gait of an elephant. When he beheld her charms as described above, he was excited with lust and impudently and passionately addressed her thus:

14-27. O best of women, you are the most jovial of damsels. Just wait a bit. O most clever and witty woman, you are attracting my heart constantly. Vrihaspati, having adored the goddess Nature for a thousand years, has been able to secure a damsel like you possessing huge buttocks. Alas! how unskilful is Providence. He has effected the union of a passionate girl like yourself with an anchorite. A wise person cannot derive any pleasure from the society of a fool. But the association of a pair of clever lovers truly conduces to happiness. O goddess! O nymph, in vain you are afflicted with the darts of Cupid. This futility of your passion might be either due to your fault or to the fault of Karma. Or, none perhaps can fathom the heart of a woman. You are young and your youth has been wasted in the society of your old husband. That devotee Vrihaspati, either asleep or awake, always adores Hari. You are well versed in sexual matters. It therefore behoves you to seek the gratification of your passion by seeking the society of a young gallant. My beloved, you desire one thing and your husband desires another thing. When the tastes of lovers differ, how can their union be delightful? In the present season of lovely spring, in the grove of Mâdhavi (the creeper which grows in spring) on a bed covered with fragrant flowers and annointed with perfume, you should taste the pleasures of my society. In this solitary sandal-forest which teems with fragrant flowers, dally with me, O blessed paragon of youth and beauty. Sport with me in the lovely forest of the Champaka on a bed of Champaka gently agitated by the wind redolent of the Champaka. In the lovely valley of the mount Malaya in the solitary forest shaken by the wind redolent of the sandal, make merry with me. O beauty, flirt with me in the forest situated on the golden margin of the river Narmadâ which is courted even by the gods."

28-38. So saying, the foolish moon-god who was more handsome than Cupid and who was excited with passion fell at her feet on the coast of the river Mandâkinî. Her passage being obstructed by the moon, the palate, the throat and the lips of Tarakâ were dried up. Her eyes were flushed with anger and she addressed him boldly thus, "O thou adulterous traitor, fie upon thee! Thou art most contemptible and I regard thee as mean as a blade of grass. It is due to the misfortune of Atri that he begat a son like thee, a blot on his family. Fool, dost thou consider thyself mighty by virtue of the per-

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formance of the royal sacrifice? That sanctity or merit thou must lose to-day as thy mind has been attracted to thy preceptor's wife. A person who desires the wife of another is impure for the purposes of every act. He does not reap the fruits of his actions. He is despised in the three worlds. If my precious chastity be destroyed by thy conduct, thou shall be subject to the disease of consumption. The Vedas hold, that those who ride very high are sure to fall. Lord Kriṣṇa who crushes the pride of the wicked will subdue thine. O son. I am like your mother. Pray, do not oppress me and if you cease to persecute me, you will be truly blessed." The chaste Tarakâ, so saying, wept again and again. She then cited Dharma, the Sun, the Wind, the Fire, Brahmâ, the Supreme Being, Kriṣṇa, the sky, the day and night, the evening and the gods as witnesses. The Moon was not afraid of Tarakâ. But he was angry, held her hands and thrust her into his chariot. He then drove it with the speed of mind and cohabited with the lovely Tarakâ.

39-58. Sometimes on the chariot, sometimes on the groves of Nandana and at other times in the wood called Puṣpa-bhadra, in the holy place of Puṣkara, on the coast of the river, in the grove of flowers, on the bedstead covered with flowers and sandal, in the solitary valley of the Mount Malay redolent of the sandal, from hill to hill and from stream to stream, he cohabited with her with so much ease that a hundred years appeared to him like a moment. Then the Moon was afraid and sought the protection of the valorous S'ukra, the religions preceptor of the demons, S'ukra ridiculed his adversary, Vrihaṣpati, the preceptor of the gods and cheered up the Moon by granting him the boon of immunity from fear. The sons of Diti present in the assembly laughed and cheered up the frightened and the blotted or polluted Moon. The sins caused by ravishing the chaste Târâ devoted to her husband disfigured the pure Moon and tainted him with spots resembling a hare. Then the learned S'ukra gave him counsel, using truthful words likely to prove beneficial in the end conformably to the Vedas thus: "For a wonder, you are the grandson of Brahmâ and the son of Atri. How have you performed an immoral and infamous act? As a drop of wine spoils the honey, so you have put a stigma upon the celebrities which you acquired by the performance of the grand Royal sacrifice. The chaste wife of the most pious saint Vrihaṣpati, the spiritual guide of the gods, is like a mother unto you. You had better forsake her now. Vrihaspati, the son of Angirâ who is the master of S'ambhu and the gods, and who is likewise the son of my spiritual preceptor and the best of Brâhmiṇs is always effulgent with the lustre of Brâhma. People of good rank appreciate the merits even of their virtuous enemies and criticise the conduct of their wicked guru. For such is their nature. There is none so hostile to me as Vrihaṣpati, and yet I am in justice bound to recite his virtues. Virtue dwells where pious men reside; and Kriṣṇa is the constant associate of virtue. The place where Kriṣṇa dwells is always crowned with victory. The cow gives birth to one calf: the tigress gives birth to five cubs; and the lioness to seven cubs. The harmful cubs are all destroyed, but the calf is protected for its virtue. The preceptor of the gods and the Brâhmiṇs are able to preserve every one with their might; but voluntarily they do not preserve the wicked. If a god or a Brâhmiṇ goes to his preceptor's wife with an immoral purpose, he incurs by that act a

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sixteenth part of the sin caused by Brâhmiṇ-slaughter. If the woman, however, makes advances herself, he only incurs one-fourth of the above sin. To abandon a woman of this class is not sinful but meritorious, as Brahmâ hath said. The Vedas hold that the rape of a chaste woman is as culpable as the murder of a hundred Brâhmiṇs.

59-63. O blessed being, now do an act of piety and part with the Brâhmiṇ woman. Repentance after sin is highly beneficial to the sinner. You are frightened and have sought my protection. I shall therefore purge off your sins. A pious person who does not protect the helpless lives in the hell called the Kumbhîpaka in spite of his piety. But whoever protects the helpless reaps the benefits of a hundred horse-sacrifices and attains great prosperity in this world." So saying S'ukra took the moon on the coast of the Mandâkinî, bathed, caused the Moon to bathe and worshipped Viṣṇu. He then caused the moon to eat the auspicious offerings of Viṣṇu and drink the holy water of the Ganges wherewith Viṣṇu's feet were washed.

64-72. Then S'ukra took the abashed moon in his lap and said with a smile thus: "If the fruits of my devotion, Hari-worship, vow, the ablutions in holy waters, charity and fastings be real, then you will be relieved from your sins. Let the sins of the Moon overtake a Brâhmin who is void of his neccessary rites and denuded of Hari-worship. Whoever defrauds his wife and commits adultery with the wife of another will be involved in the sins of the moon and go to Hell. A wicked woman who reviles her husband will acquire the sin of the Moon and go to the hell called Slaver's pit. Whoever eats food not dedicated to Hari will acquire the sin of the Moon and go to the hell called the Thread of Time. Whoever digs the earth on the days during which excavation is prohibited by the S'âstras will also suffer the above penalty. A woman who defrauds her husband and goes to another for an immoral purpose will acquire the sin of the Moon and go to the hell called the Pit of Fire," wherein she will dwell for four ages.

73-82 Whoever owing to the predominance of the principle of activity tries to eclipse the fame of others and establish his own fame will dwell in the Kumbhîpaka because of the sins of the Moon. Whoever does not maintain his parents, wife and preceptor will turn into a Chaṇḍâl for the above sin. Whoever eats the food offered by a prostitute, a childless widow or a woman in her menses will acquire the sin of the Moon on account of which he will dwell for four ages in the Kumbhîpaka and then turn into a Chaṇḍâla. Whoever commits sexual intercourse during the day or voluntarily cohabits with a pregnant woman or a woman in her menses will dwell for four ages in the hell called the Thread of Time on account of the sins of the Moon. Whoever, excited with lust, sees the face, the breast or the buttocks of a woman will dwell in the hell of Saliva for four ages. Then he will turn into a blind man and later on, into a eunuch. Whoever on the occasion of the Amâvasyâ or the full moon, on the last day of the lunar month or on the fourteenth or eighth day of the lunar month cohabits with a woman or eats lentil or breadfruit will dwell for four ages in the hell called the Thread of Time on account of the sins of the Moon; and then he will be born as a Chaṇḍâl and seven times as a valitudinarian, a poor man and afterwards a leper.

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83-93. Whoever eats on the lunar days of Ekâdasî, Janmâṣṭamî or S'ivarâtri will dwell in the Kumbhîpaka for the sins of the Moon. Whoever drinks milk, or honey in the copper-cup or eats *ghee* in a cup tasted by others or drinks cocoanut water, or salted milk or relics of water drunk by others in a bell-metal cup and whoever in the course of the day or the night eats and drinks more than once will, on account of the sins of the Moon, dwell for four ages in the hell called the Blind Well. Whoever sells his daughter or subsists upon the fee of the temple or carries a bullock or burns the corpses of a S'udra or cooks his food or cuts the holy fig-tree or slanders Viṣṇu or a Vaiṣṇava will dwell in the hell of the Heated Anvil for the sins of the Moon. Then he will be born seven times as a Chaṇḍâl; five times he will acquire the form of a tree; then he will be born seven times as an ass, a boar and the crow that frequents resorts for pilgrims: five times as the worm of ordure and a hundred times as an earth-worm.

94-108. Whoever eats meat to no purpose or baked food not dedicated to Hari will live in the hell of Swords for four ages besmeared with blood: then seven times he will take the birth of a snake. A Brâhmiṇ who subsists upon usury, female organ or medical profession, who sells the name of Hari or the Vedas, who proclaims his own religion to others or blows his own trumpet, who undertakes the duties of an ambassador or who is supported by a prostitute will be overtaken by the sins of the Moon. The Moon will be absolved from his sins. A Brâhmiṇ committing the above sins will go to the hell called S'ûla-prota wherein he will dwell for a period covered by the jurisdictions of fourteen Indras and be pierced with spears. Then he will be born as a poor and diseased man not initiated in religious sacrifices. A Brâhmiṇ who sells lac, meat, mercury, sesamum, oil, salt, horse or iron; a person who murders people or adopts the profession of a thief or a mime will dwell in the hell called the Edge of Razor for a period covered by a thousand Indras. Afterwards he will be born seven times as a jackal, a bear and a dog, a hundred times as a fish and seven times as a rhinoceros and a frog. Then he will be born by turns as an artisan, a washerman, an oilman, a carpenter, a sailor one who subsists upon corpses, a fowler, a goldsmith, a potter and a blacksmith. Then he will be born as a Kṣatriya and lastly as a Brâhmiṇ." S'ukra having purified the moon thus, said to Târâ: "O chaste one, leave the moon and go to your husband. Your heart is pure: and you are therefore chastened without penance. A virtuous woman if ravished by a powerful gallant is not polluted thereby." S'ukra addressing the smiling Moon and Târâ in the way as stated above blessed them both.

CHAPTER LIX.

1-10. Nârada said, "What did Vrihaspati do, after the rape of Târâ by the Moon? How did he get her back? Kindly tell me all this in detail" Nârâyaṇa said, "When Vrihaspati saw that Târâ did not return after bathing, he sent one of his disciples in quest of her. The disciple went to the coast of the Mandâkinî and heard from the people about Târâ's rape. So he returned weeping and informed his guru of the matter. The guru fainted at the news but soon recovered. In grief and shame he wept very loudly with his disciples. Then the afflicted Vrihaspati with streaming eyes addressed his sorrowful disciples and

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thus dealt with the history of the case according to the Vedas:—"My sons, I do not know why I was cursed and by whom. An impious man is sure to come to grief. He who has not got a sweet and virtuous wife ought to go to the forest. For him a house and a forest are both equal. A man whose wife has been ravished by the enemy ought to go to the forest. For him the house and the wood are both equal. A man from whose house, his good-natured and handsome wife goes away, ought to go to the forest. For him the wood and the forest are both equal.

12-45. A man whose house is denuded of his mother and his smiling wife ought to go to the forest; for him the house and the wood are both equal. A man who is without a wife should go to the forest in spite of his wealth; for him the house and the wood are equal. A house without a wife is like a forest. A house with wife, is properly speaking, a house. For the mistress of the house is identical with the house. The house itself does not constitute a house. A man without a wife is unfit for religious rites. If he performs the rites, he does not reap any benefit. As fire without the power of burning, as the Sun without lustre, as the Moon without grace, or as an animal without strength is unfit for action; as the soul without body, the contained without the container; God without nature, or sacrifice without the priest's fee which is essential and fruitful is incapable of yielding any benefit; as the goldsmith without gold, or as the potter without clay, is unable to act; so the householder without a wife is not entitled to do any work. The wife is at the root of every act. What chariot is to a hero or a warrior, so is wife to a husband. The woman is the best of gems. A man should therefore accept a woman for his wife even from the lowest order of people. Brahmâ himself hath said so. As a lotus adorns the water and as water adorns the lotus, so is a householder never crowned with happiness except through his wife." Vrihaspati, so saying, left his house and entered into it, again and again, overpowered by grief. He frequently fainted and, reciting the virtues of his wife, wept loudly. Then the wise Vrihaspati, being consoled by his disciple and the sagacious Munis, went to Indra's place. Vrihaspati who was hospitably greeted and adored by Indra communicated to him the cruel message which afflicted him like a dart across his heart. Indra's lips began to quiver and his eyes flushed crimson with rage at the news. He then said, 'Let a thousand spies, expert in their work, go in quest of the Moon at once. In the meantime I shall dress myself and go to the spot, where the villainous moon is residing with my mother Târâ. O blessed being, cheer up: all will be well. This arduous calamity is the source of good. There is no prosperity without adversity." O Nârada, Indra so saying despatched 1,000 spies expert in the matter of search. Those spies or envoys wandered over the most lonely and inaccessible places of the world for a hundred years and at last went to the house of S'ukra. There they discovered the frightened fugitive, healthy moon along with Târâ and communicated the matter to Indra who hung down his head abashed and was afflicted at the news. He then said, 'O lord, I give you beneficial advice. Please listen, you had better take heart of grace. All will be well. You have not subdued S'ukra; nor have the demons been defeated by me. This thought has led the Moon to seek the protection of S'ukra. Let us now go to Brahmâ at the Brahma-loka with

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whom we shall go to the greatest god, Mahâ-deva." The sorrowful Indra so saying went with Vrihaspati to the auspicious Brahma-loka. As he saw Brahmâ, both of them fell prostrate at his feet and communicated to him the sad tidings. Brahmâ smiled and addressed the modest Indra thus, using words full of ethics and truth: "The Eternal Krisna who chastises all ever afflicts those who afflict others. I am the creator; Visnu is the preserver; Rudra is the destroyer; S'iva is the governer or manager of the universe Dharma is the witness of every act. The gods attached to worldly enjoyments fulfil the commands of S'rî-Krisna. Angirâ has three sons, the learned Vrihaspati, Utathya and the dispassionate Sambarta.

46-55. Vrihaspati gave no ancestral property to his younger brother and disciple Sambarta. This is why the latter has turned a devotee and is absorbed in the meditation of Lord Krisna. The chaste and unsophisticated pregnant wife of Utathya has been voluntarily ravished by Vrihaspati. Whoever cohabits with his brother's wife practically cohabits with his mother and is guilty of the murder of a thousand Brâhmins. For his sins, he is in the first place consigned to the hell called Kumbhîpaka where he dwells as long as the sun and the moon exist. Then for millions of years he wanders, as a worm of the ordure and the vagina of a prostitute. Afterwards for millions and millions of years he has to lead the life of a vulture. Then he is born a hundred times as a dog and a hundred times as a boar. If a powerful man does not give to his weaker relation a share in the paternal property, he lives in the above-named hell as long as the sun and the moon exist. So long as a man does not suffer for his sinful acts, the sins cannot be expiated even in millions of years. Every one must reap the consequence of his good and bad acts. Vrihaspati is the son of the religious preceptor of S'iva also (who is the preceptor of the world). This message should also be communicated to the most powerful S'iva. Let all the gods be ready with their conveyances on the coast of the Narmadâ and let the munis also intervene.

56-64. Let the adorable son of the preceptor of S'iva go to the Kailâsa and let me go to the coast of the sacred Narmadâ." Indra said, "How could Vrihaspati be the son of the spiritual preceptor of S'iva who is the author of the Vedas, the guru of the adepts and the devotees and the conqueror of death? Angirâ is your son and the father of Vrihaspati. S'iva is wiser than you. How could he be the disciple of the father of Vrihaspati?" Brahmâ said, "This is a secret of the Purâna which I am going to reveal to you. In days of yore, Angirâ's wife unfortunately gave birth to a dead child. So, by my advice, she performed the vow of Krisna named Pumsâ-vana. This she did, through the agency of Sanat Kumara. Then the all merciful Lord Krisnâ who wields a form out of compassion for his worshippers, who is self-willed and full of resplendent glory arrived from the Goloka and was adored by Sanat-Kumâra. The Lord thus said to the weeping wife of Angirâ who was emaciated by fastings necessary for the performance of her vows and who was bowing down very submissively, "Eat this fruit replete with my energy which represents the fruit of your devotion. By the consumption of this fruit, you will get a blessed son of mine, the offspring of my boon, a product of my digits.

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65-75. O chaste one, this son of yours will be the preceptor of the gods, the foremost of wise men and will be called Vrihaspati. A son who is born by virtue of my boon is blessed. This son will enjoy a long life. A son is of seven kinds ; *viz.*, one begotten by the semen, son acquired by boon, one begotten upon the wife of another, one supported like a son, one who is the result of knowledge, one who is the result of the mantras, one adopted." So saying, the Lord of Râdhâ went to the Goloka. This is why Vrihaspati is the son of Kriṣṇa. He has thus become the preceptor of the philosophers and the gods. In days of yore S'iva adored Kriṣṇa for a celestial three lakhs of years. Thereupon Lord Kriṣṇa gave him superb knowledge relating to the conquest of death, his own knowledge of the universe, his own supreme valour, a bullock as a conveyance which is the product of his own digits, a trident, amulet, mystic incantation consisting of twelve letters and His energy which is replete with Mâyâ (or the illusion of Viṣṇu). Then the merciful Kriṣṇa was adored by S'iva. This Mâyâ of Viṣṇu was known in the S'iva-loka as S'ivâ, the beloved spouse of S'iva. She represents the energy of Nârâyaṇa; hence she is also called Nârâyaṇî. This energy emanated from the valour of the gods, destroyed the demons and restored the gods to their former position. This primordial Nature, the adept Mâyâ of Viṣṇu, at the end of the Kalpa, was born as the daughter of Dakṣa : but she committed suicide on the occasion of the sacrifice performed by her father when she heard her husband slandered by him. Eventually she manifested herself as the daughter of the Himâlaya-mountain and after a course of austere devotion lasting for several years she got S'ankara as her husband.

76-83. Lord Kriṣṇa is the preceptor of S'iva; and Vrihaspati is the blessed son of Kriṣṇa being the result of his boon. This is why Vrihaspati is the preceptor of the gods and the son of the guru of S'iva. Now I have revealed to you the mystery of the Purâṇas. This is the main relation which subsists between them, as I have heard. There is another relation between the two (S'iva and Vrihaspati), Listen: Durvâsâ and Garuḍa are both offsprings of the digits of S'iva. Both of them (Durvâsâ and Garuḍa) are disciples of Angirâ. In this sense Vrihaspati is the son of the preceptor of S'iva identical with Durvâsâ. When Satî, the daughter of Dakṣa died, Lord S'iva through mental bewilderment lost his own knowledge or wisdom. Then Angirâ deputed by Kriṣṇa recalled the missing wisdom to his mind. This is why my son Angirâ is the guru of S'iva. O Vrihaspati, go to the Kailâsa soon. Son Indra, get yourself ready with the gods to go to the coast of the Narmadâ." O Nârada, Brahmâ so saying paused. Vrihaspati went to the Kailâsa and Indra, to the coast of the Narmadâ, river.

CHAPTER LX.

1-11. Nârada said, O great minded Nârâyaṇa versed in the Vedas, to-day I have drunk the honey of words which dropped from your mouth. Now I want to know what Vrihaspati said to S'iva at the Kailâsa and what reply was given by S'ivâ Kindly narrate the subject to me in detail." Nârâyana said. "The abashed, graceless and the crest-fallen Vrihaspati bowed to S'iva at the Kailâsa and placed himself in the van. S'iva as soon as he saw him got up from the seat of holy grass and the embraced and blessed him. He then gently asked his welfare and said "Why are you so sorry to-day ? Why are you

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shedding tears? Has there been any impediment to your asceticism or to the service of Hari? Have you lost faith in your preceptor or in your tutelary deity Hari? Have you been unable to protect a fugitive? Has any guest of yours turned away his face from you? Are those people whom you ought to maintain oppressed by hunger? Has your wife proved refractory? Is your son scurrilous? Have you not been able to control your disciples? Do your servants retort? Has your good fortune abandoned you?

12-21. Is your preceptor angry with you? Your guru Vasiṣṭha is dignified, great, contented and the fore-most of saints. He cannot possibly be angry with you. Has your tutelary diety Hari been displeased with you? Are the Vaiśṇavas and the Brâhmiṇs angry with you? Is your enemy too strong for you? Have you been deprived of yonr friends, position or wealth? Which villain has defamed you? Have you left any of your friends out of danger or through indifference to the world? Have you not made gifts on any holy occasion? Has any wretch slandered your preceptor and caused in your mind a death-like mortal agony? It is in the nature of base and infernal hypocrites to condemn virtuous sages. And the sages who talk well of others are worthy of all praise an enjoy peace of mind. A man's heart is tested by his son, fame, water. wealth, might, prosperity, influence, subjects, land, words, progress, pure character, and rites.

22-31. A man acquires material prosperity which is moulded according to his inclinations. And his inclination is moulded according to the religious sanctities or merit which he acquired by the acts committed by him in his previous birth." S'iva paused. Then the eloquent Vrihaspati thus replied: "What has happened is not worth description. Every one is subject to Karma. In every birth he reaps the consequences of his act. The consequences of Karma cannot be dispensed with, without suffering. Some say, pleasure, pain and sorrow are due to Karma; others hold, they are due to chance; others hold, they take place naturally. O god learned in the Vedas and their auxiliary branches, the Vedas specify the above three views. A person is the author of his own Karma which is determined by predestination. A man's nature is determined by his own Karma. In every new birth, according to the acts committed by him in his previous birth, a man's pleasure, pain fear and grief are born with him. The Jîva *i. e* the sentient or animate being as distinct from soul and vested with attributes suffers the consequences of his acts. The soul void of attributes and distinct from nature witnesses all acts and impels the sentient being (Jîva) to suffer the consequences of his acts. The soul that yields to a man the fruits of his actions is adored by all predestination and determines the disposition of man and his Karma.

32-40. According to Karma (the eternal law which makes a man liable for his previous acts), a person acquires fame, obtains contentment or suffers disgrace. My case is scandalous and yet I will reveal it to you." O Nârada, Vrihaspati thereupon revealed the whole thing to him. S'iva, the lord of shame, hung down his head, abashed at the news. He was so angry that the rosary of beads dropped from his hands. He quivered through rage and his eyes turned red. S'iva, the lord of the destructive Rudras, the friend of Viṣṇu,

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the object of the veneration of Brahmâ, the soul of the Supreme Being Krisna void of all property then said, (with his throat and palate dried up through anger): "Let welfare be the lot of the Vaisnavas and let calamity seize at every step the villains who have no faith in Hari. A wretch who oppresses the Vaisnavas is sure to meet obstacles at every step and court destruction inflicted by lord Krisna. The heart of one who is not a Vaisnava, is corrupt. Thn recollection of Hari alone can purify the mind. By the mantras and worship of Visnu, the bond of the heart is cut asunder, every doubt is removed and all sins are expunged.

41-48. Oh, what a pure heart have the Vaisnavas in that Vrihaspati did not curse his foe! the moon pursues a wicked path and has ravished his Guru's wife. Vasistha, the guru of Vrihaspati, is so much dispassionate and pious that he did not curse the enemy who killed his hundred sons. My brother Vrihaspati the preceptor of the gods can, by his breath in a minute reduce to ashes a hundred moons. For fear of losing his own piety, he did not do so. A devotee who curses others in anger loses the fruits of his devotion. For a wonder, the pious Atri has got such a licentious, teacherous and impious son. The sons of Brahmâ are all devoted to Visnu and bright with the iustre of Brahma. Out of them, some are gods, some Brâhmins: and others, demons; the grand-sons are also equally pious. Those who have feelings of virtue (Satwa) are Brâhmins; those who are swayed by the principle of activity are gods and the demons are subdued by the principle of ignorance. They are powerful, haughty and rude. The Brâhmins observe their own rites and worship Hari. The gods adore S'iva and the goddess of energy; the demons are void of acts of piety.

49-64. The Brâhmins desire redemption and the feet of Hari; the gods desire prosperity and the demon also want the same thing. The religion prescribed by the S'âstras for the dispassionate Brâhmins consists in the adoration of Lord Krisna. The Vaisnava Brâhmins easily attain the supreme goal; the other Brâhmins are in course of time annihilated along with other objects. The Brâhmins ought to be the best of all the castes and must adore Hari. A Brâhmin without faith in Hari is worse than a Chandâla. Visnu's Sudarsana wheel protects a Vaisnava, be he foolish or wise. As fire reduces to ashes fuels, so a radiant Vaisnava consumes sins. A man into whose ear the mantra of Visnu is poured by his guru is very holy. He redeems a hundred ancestors in his paternal line, a hundred ancestors in the line of his maternal grandfather, his brothers and his mother. The offering of cakes in Gaya redeems only those who eat the cakes; but the Vaisnavas redeem hundreds of people. As soon as a Vaisnava takes mantra, he is redeemed in his life-time. Yama is afraid of him, as the snake, of the Divine eagle. O god of learning, the Ganges and other holy streams are consecrated even by the touch of a Vaisnava. The sins thrown into the streams by sinners wear out; that is, they immediately disappear by virtue of the said touch. With the touch of the dust of the foot of a Vaisnava, the earth is delighted; nay, she is thereby consecrated and redeemed. The wind, the fire and the sun also purify people. But they are themselves easily purified by the touch of a Vaisnava. Rudra, Dharma, Ananta and I are witnesses of every act, but we also desire the company of a Vaisnava. In India, a man reaps as he sows. As a

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boiled paddy grain does not blossom into a plant, so a Vaiṣṇava does not reap the consequence of his act.

65-71. The merciful Lord Kriṣṇa, kind to his adherents, destroys the sins of a Vaiṣṇava and offers to him his position. The feeble and frghtened moon has taken shelter with the valiant Vaiṣṇava S'ukra. You cannot subdue S'ukra who is stronger than Sudar-sana : and yet by skill or by means of sagacious counsel I shall try to recover your wife. Adore, therefore, that truthful Supreme Being Kriṣṇa through whose grace you will be able to get her back. Brother, I give you the mantra af Kriṣṇa efficacious like the Kalpa-tree which is very auspicious and kills the sins acquired by a person in millions of births. Seek the protection of Lord Kriṣṇa. So long as a man does not obtain the mantra of Kriṣṇa from his preceptor, the desire of temporal enjoyments and sexual intercourse is in full swing ; but as soon as he gets the mantra, he is exempt from desire.

72-83. A pious man does not give up his faith. He wants faith alone. He does not want any kind of knowledge, even immortality or perfection or accomplishment in speech (eloquence) or even the position of Brahmâ. Brahmâ, Viṣṇu, I, Dharma, Ananta, Kaśyap, Kapila Kârtika, Nara-Nârâyaṇa, Manu, Prahlâda Parâsara, Bhrigu, S'ukra, Durvâsâ, Vaśiṣṭha, Kratu, Angirâ Bali Vâlikhilya the Munis, Varuṇa, the Fire, Râhu, the Sun, the Garuda (Divine Eagle), Dakṣa and Ganeśa are the principal worshippers of Kriṣṇa. He who springs from the digits of a deity is the worshipper of that particular deity. So saying S'iva gave him the Mantra called the Kalpa-tree. O Nârada, Vrihaspati then received from S'iva on the coast of the Mandâkini the mantra containing the Vîjas, the first syllable of a mantra or mystic formula of Lakṣmî Mâyâ and Kâma *viz.* Srîm Hrim Klîm Kriṣṇâi. With this mantra, he obtained the formula of the worship of Kriṣṇa, his ode, amulet, Purascharana and Dhyân and was at once liberated from desires. He then said to S'iva "O Lord, kindly bid me go to the forest to pray Hari. Let Târâ remain there. Everything is transient and appears like gall and worm-wood to me. Let me seek the protection of the Supreme Lord."

84-93. S'iva said, "One's devotion to god by slighting one's wife that has been ravished by another is not praise-worthy. To one who has self-respect, such conduct is worse and more painful than death. Now first go to the coast of the Narmadâ. I shall also follow suit ; for, on the said coast the gods have assembled." At first S'iva went to the coast of the said river. There the gods, Manus and Munis, when they perceived the approach of S'iva, cheerfully adored him. S'iva likewise adored Viṣṇu and Brahmâ, and they embraced one another. In the meantime, Vrihaspati came there and bowing low to S'iva, Viṣṇu, Brahmâ, the Sun, Dharma, Ananta, Nara, myself, the Munis, his guru and his father graced the assembly. Then Lord Viṣṇu cogitated for a while in his mind and thus said to S'iva and Brahmâ : "You both and the Munis should go to the coast of the ocean. Let us also send a mediator or an umpire to S'ukra.

94-103. If the stars are inauspicious, calamuty will undoubtedly set in. But by my blessing, Vrihaspati will get back Târâ. S'ukra, adored by the gods, will be propitiated. The gods will not be able to conquer him, as Sudarśaṇa

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(the wheel of Viṣṇu) always preserves him. The Vedas hold that a powerful enemy is appeased with eulogies." Jagannâth, (the Lord of the Universe) having said so, was adored by Brahmâ and other gods and then disappeared. O Nârada, when Jagannâth (Viṣṇu) went to the White Islands, the gods felt rather anxious, Later on, Brahmâ, being informed by S'iva of the above fact, addressed the Munis and the gods thus: "O my sons, S'ambhu, Dharma and I are strictly impartial to the gods and the demons. The Moon has sought the protection of S'ukra. S'ukra was not subdued by the gods, but he was adored by the demons. O gods, I am going to S'ukra's house. You had better go to the coast of the ocean. O Nârada, the creator having said so, went to S'ukra; the gods and the Brâhmiṇs went to the coast of the ocean.

CHAPTER LXI.

1-11. Nârada said, "Lord, what happened next to the gods and the demons? My curiosity is much excited, so kindly describe to me the above subject." Nârâyaṇa said, "Later on, Brahmâ went to the house of S'ukra surrounded by a rampart of ruby, guarded by millions of demons, protected by forts, fenced by seven moats and attended by countless disciples of his, who were reciting the Vedas. The creator of the world there beheld that the son of Bhrigu, (effulgent with the lustre of Brahma, bright like a hundred suns, seated in the midst of the assembly on a throne of gems and adored by the demons and sages) was reciting the name of Lord Kriṣṇa, the Supreme Being. O Nârada, when he saw his blessed grandson in that condition, he blessed himself and his son. S'ukra, when he saw his grandfather Brahmâ suddenly, was awestruck. He at once got up, bowed to him low with folded palms and worshipped him with sixteen ingredients. He then reverentially and respectfully eulogised the excellent Brahmâ, the source of knowledge, mantra, prosperity and reward. Brahmâ was very pleased with the hymn.

12-22. Brahmâ hastily descended from his car and took his seat on a lovely throne of gems constructed by Viśwa-Karmâ and borne by S'ukra on his head. S'ukra, with folded palms, reverentially bowed to Sanat-Kumâra, Sanat, Kratu, Vaśiṣṭha, Marîch, Sananda, Sanâtana, Pancha-S'ikha, Kapila, Bodhu,(?) Angirâ, Nara and myself. The pious S'ukra seated them all on thrones of gem. The smiling demons also bowed to all and properly adored Brahmâ and the Riṣis. S'ukra with folded palms and streaming eyes adored them and said thus; "To-day my life and birth have been rendered blessed, as I personally see Brahmâ in my own house. The Supreme Being Kriṣṇa must have been pleased with me, as I see in my place the blessed sons of Brahmâ today. O lords, you all enjoy supreme happiness. To enquire into your welfare is a mockery. I am a child. Have you come here, therefore, to oblige me? Is the object of your arrival to consecrate me? Or have you any other object in view? Please inform me on the point and direct me what to do.

23-31. Brahmâ said, "you are my grandson. I am anxious to see you: and therefore I have come here; for separation from one's sons or grandsons is more painful to one than one's death. How are you, your sons and your wife?

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Does everything go on well with your religious rites and devotions? Do you regularly perform the service of Hari every day? Is the necessary adoration of your guru continuous? The worship of the guru and the tutelery or favourite deity is auspicious, sanctifying, delightful and destructive of sins, disease and grief. If the preceptor is pleased, the tutelary deity is also pleased. If the latter is pleased, all the gods are also pleased. The preceptor, Brâhmiṇs and the gods are by no means pleased with the wicked who never come to any good and are put to all sorts of obstacles or calamities. O child, Lord Kriṣṇa, the univeral spirit, the ruler of Nature, (the Lord who is void of all attributes) is pleased with your piety. I, the ruler of the world, am also pleased with you. As I am pleased with you, your tutelary deity is also pleased with you. When your tutelary deity is pleased with you, all the gods are also pleased with you. Now hear why I have come here, deputed by S'iva and the gods.

32-40. The moon is the son of the preceptor of S'iva. After having abducted Târâ, the virtuous wife of Vrihaspati, he has sought shelter with you. Therefore S'iva, Dharma, the Sun, Indra, my sons, the eight Vasus, the twelve Adityas, the regents of the quarters, thirty millions of gods, the abortions or false conceptions (like pumpkin gourds), the Brahma-Râksases, the fowlers and the Gandarvas, all are drawn up in battle array on the coast of the ocean. In this war for the sake of Târâ, I have become a mediator along with Atri and other sons of mine, Either return Târâ, or fight with us or turn out the licentious moon." S'ukra said, "Let all the gods in military array come to me and fight. I challenge all except S'iva." The demons said, "O lord, S°iva is the guru of both the parties: hence he is adorable. S'iva, yourself and Dharma are the witnesses of all acts. O lord, others we do not regard even as trifling as straw. Go and tell them, they are welcome to fight. If S'iva comes himself out of kindness to his preceptor's son, we shall not discharge weapons at him: but we shall render ineffectual all his weapons.

41-51. Brahmâ said. "Rudra, O my children, is destructive like fire and foremost of heroes. Who can dare fight with him? Besides Bhadrakâlî, the mother of the world, has come here, armed with swords and skulls? Who can fight with the indomitable Kâlî? She has got a thousand hands and is decked with a garland of human skulls round her neck. Her face is a Yojana in expanse: and she herself is expanded over an area of ten Yojans. Her teeth are long like the seven palmyra trees. (Tâl is also a kind of measure). Her tongue which is ever restless and fearful measures two miles in length. The dreadful, crimson myrmidons of S'iva, the hideous Bhairavas, the martial Nandî and the valiant attendants of S'iva are ready for war. Who can, indeed, fight with Rudra who regards the whole universe fixed on the expanded hood of the thousand.headed Ananta like a mustard seed? Rudra who is destructive like the fire of Pralaya (Eternal dissolution) is but a servant of S'iva. Who then can fight with this S'iva, effulgent with the lustre of Brahma, the slayer of Tripurâ? The demons are quite insignificant in the estimation of a mighty Being like S'iva whose weapon called Pâśupata can reduce to ashes the whole world, who by his trident killed S'ankha-chûda, a (companion of Kriṣṇa?) The wonderful Lord Viṣṇu effulgent like thirty millions of suns who killed the demons Madhu (with the amulet of Rādhâ round his throat), Kaitava and Hiraṇyakaśipu is also arriving here at this time from the white Islands."

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52-62. Brahmâ paused. Thereupon Prahlâda, the king of the demons, said with a smile: "O creator of the world, primeval lord, revered by every body, I bow to you. The irresistible wheel called Sudarśana, the product of the digits of the Supreme Lord Kriṣṇa, is always protecting us and our subjects. S'iva, Pâśupata, Kâlî or Rudra or any of the gods is not stronger than Kriṣṇa. The Mahâ-Virâta, the container of all, who is denser than the dense, who holds on the pores of his skin endless worlds is but a sixteenth part of Kriṣṇa. Ananta is not denser than he, nor is Kâlî greater. Let all the gods come and fight; I am not even afraid of Pâśupata. O creator, I bow to S'iva who is all good: to Ananta who is a form of Kriṣṇa and to the virtuous Vaiṣṇavas. Through the grace of Kriṣṇa, O lord, I am immortal and healthy. I have no strength of my own. I wield the strength of Kriṣṇa. My father was destroyed for slandering Viṣṇu; and S'ankha-Chuḍa and Madhu-Kaitava were killed on account of their pride.

63-69. Tripura was our servant. We do not reckon him among heroes; and yet he pushed back the car of S'iva to a considerable distance." So saying, Prahlâda paused. Brahmâ said, "My child, the fight between the gods and the demons will bring about universal destruction. Good behaviour is at the root of every virtue. I am at present only a mendicant Brâhmiṇ. Give me Târâ as an alms If a beggar goes away disappointed, the householder is beset with all kinds of sins." Sanat-Kumâra said, "O King, you are the chief among gods and demons: you ought to keep up your celebrity. The fame of a person of whom Brahmâ himself begs an alms cannot be adequately described." Sanâtana said, "A holy Vaiṣṇava is preserved by the Sudarśaṇa wheel of S'rî Kriṣṇa. He cannot be subdued by Brahmâ, S'iva and other gods." Sananda said, "No one can conquer that great personage whose tutelary deity is the Supreme Being, *viz.*, the supernatural Kriṣṇa and whose preceptor is the Vaiṣṇava S'ukra."

70-80. Sanaka said "No one can conquer the virtuous. A sinner is subdued by his own sins. The lamp of virtue cannot be extinguished by the wind of vice." The sages said: "O blessed king, please to restore to Brahmâ the Moon who is dearer to him than his life and also Târâ. Thereby keep up your dignity and fame. This we are praying for, again and again." Prahlâda said, "I can do nothing in the presence of my master. Please to refer the matter to my preceptor, S'ukra, the best of saints. In the jurisdiction of a good disciple, the preceptor is the lord. This is why I have transferred to him all authority. We are the servants of S'ukra, dependent on him. Those who carry out the commands of their preceptor deserve all blessing." O Nârada, Brahmâ hearing this, demanded the Moon and Târâ from S'ukra. S'ukra handed them over to Brahmâ, fell down prostrate at his feet, and bowing low to the munis, went home. O Nârada, Brahmâ then saw that Târâ was lying down abashed at his feet and rendered pregnant by her association with the Moon. The merciful Brahmâ took the submissive Moon out of affection in his lap and thus said to Târâ, "Mother Târâ, cheer up; you need not fear anything: by my boon, you will be loved by your husband. A chaste, weak woman, if ravished by a powerful gallant, is not polluted or disgraced thereby; she can be purified by penance.

81-93. A wicked woman who voluntarily courts a lover cannot be chastened by means of penance and must therefore be abandoned by her husband. That

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woman is consigned to the hell called Kumbhîpâka, as long as the sun and the moon exist. The food of that sinful woman and her water are impure like ordure and wine. Her touch is pollution and is therefore avoided by saints. O virtuous lady, tell me by whom you have been impregnated. Child, go to the house of Vrihaspati. Blessed damsel, you need not blush. Every thing is occasioned by predestination." Then the chaste Târâ replied, "O Brahmâ, by the dispensation of Providence, I have been impregnated by the Moon. I was feeble and powerless. Everyone is a witness to the deed. The cruel, ill-natured Moon ravished me by force." The goddess Târâ thereupon gave birth to a beautiful son of golden hue and radiant with the lustre of Brahmâ. The Moon bowed to the god, Brahmâ and went home with his son. Brahmâ also went to the coast of the river and cheered up Vrihaspati, the chaste Târâ and the gods. Brahmâ then blessed S'iva and Dharma and went to his domain. The gods went to their destination, and Vrihaspati, glad to get back his devoted wife, took her home. That valiant, great, good planet Budha was produced by Târâ begotten by the Moon. This Budha secured in the solitudes of the groves of Nandan the society of a woman named Chitrâ produced by Ghiritâchî and begotten by Kuvera and married her according to the Gandarva rites.

94-107. He begat on her a son called Chaitra who was the lord of the seven islands, the ruler of the world, pious and mighty. He used to get ready every day the flesh of fifty millions of cows with hundred rivers of *ghee*, curd and milk and heaps of sugar, sweets, baked cakes and cakes in the form of conical symbols made with ground rice (Swastika). With these, he used to feast the Brâhmiṇs and to give millions of cows, gems, pearls, gold, clothes, ornaments and vessels of gem to the Brâhmiṇs throughout his life. Chaitra begat Adhiratha who begat Suratha. The wise Suratha acquired profound knowledge through the instruction of the sage, Medhasa and performed the great worship of the goddess on the coast of the river in the month of autumn along with the wise Vaiśya named Samâdhi. Virâdha, the ruler of the Vaiśyas, was the king of Kalinga. His son was the wisest Drumiṇa. The wise Vaiṣṇava, Drumiṇa, by virtue of his devotions, got a philosophical and Vaiṣṇava son named Samâdhi. Being deserted by his most refractory wife and sons actuated by avarice or love of wealth, he joined the king Suratha. This Samâdhi used to distribute to the people a huge quantity of gold every day before he drank water. O Nârada, Sâmadhi obtained redemption through the worship of the Eternal Viṣṇu-mâyâ, (Durgâ) and the king Suratha also in the same way regained his kingdom, free from all obstacles, and was reckoned as one of the eighteen Manus. Brahmâ proclaimed this interesting fact to the three worlds.

CHAPTER LII.

1-10. Nârada said. "O sage, relate to me how Suratha got back his kingdom and how Samâdhi Vaiśya was redeemed. Nârâyaṇa said: "King Nandi, the virtuous and truthful descendant of Manu, the grandson of Dhruva and the son of Utkala amassed seven best armies (Akṣauhiṇîes) and attacked Kolâ, the capital of Suratha. The war lasted for a year; and ultimately the Vaiṣṇava Nandi was victorious. The frightened Suratha was expelled from his kingdom by Nandi:

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and alone in the night he entered into a dense forest on horse-back. There he saw Samâdhi Vaiśya on the coast of the Puṣpabhadrâ and made friends with him. Both of them went to Puṣkara, a sacred place resorted to by holy saints in India and arrived at the hermitage of sage Medhasa. There the valiant sage was lecturing on the rare subject of metaphysics dealing with the nature of Brahmâ to his disciples. When he saw the king Suratha, the king and the Vaiśya bowed low to him. The Muni duly greeted and blessed them both. He then enquired of them their names and castes.

11-17. Suratha said, " O sage, I am king Suratha descended from Chaitra. I have been turned out from my kingdom by the powerful king Nandi. O blessed saint, kindly tell me what means I shall adopt to regain my kingdom. I now seek your protection. This pious Vaiśya named Samâdhi has also been turned out from his house by his wife and children through love of wealth. In spite of the remonstrances of his family, he used to give countless gems to the Brâhmiṇs. Hence, his relations, kith and kin have turned him out in a rage. Afterwards in grief they attempted to find him out ; but disgusted with the world, this wise Vaiśya did not return home. His sons, through filial grief, were also disgusted with the world, distributed all their wealth to the Brâhmiṇs, left their home and went to the forest. The homage of Viṣṇu is now the sole aspiration of this dispassionate Vaiśya. Kindly recite to me how he will be able to gain his object.

18-28. Medhasa said : "The undying goddess (Viṣṇu-Mâyâ or the illusion of Viṣṇu) who is vested with the principles of virtue, activity and ignorance is obscuring (or throwing a veil over) the world by the command of Lord Kriṣṇa who is void of all attributes. Any one to whom the merciful goddess is favourably inclined is able to acquire precious faith in Hari, A hypocrite who does not secure her grace is entangled in the cobwebs of worldly affairs. Dunces fancy that this world is eternal and thus give up the prayer of God. Under a false conception, they worship other gods and recite the mantras of other gods. If, for seven consecutive births, a man worships a deity, who has sprung from the digits of Hari, then with the permission of the goddess, Nature, he can worship other gods, for instance, S'iva, who is eternal and full of knowledge and bliss. A man who worships S'iva (the presiding deity of wisdom) soon acquires faith in Hari through S'iva. Men always adore Viṣṇu who is devoted to worldly affairs and vested with attributes and thereby acquire the quality of Satwa (or virtue). Through this quality, they attain pure knowledge. The virtuous Vaiṣṇavas, on the other hand, by the worship of Viṣṇu vested with the three qualities, acquire faith in Kriṣṇa who is void of attributes and distinct from Nature. They take the Mantra of Kriṣṇa, therefore, and in course of time, are themselves rendered exempt from all qualities.

29-37. These Vaiṣṇavas witness the fall of countless Brahmâs and, residing in the pure Goloka, they accept the vassalage of Hari. A person who takes Mantra from the worshipper of Kriṣṇa redeems a thousand ancestors in his own line, a thousand ancestors in the line of his maternal grand-father, his mother and servants and ultimately goes to the Cow-world. In the sea of the world, the goddess Durgâ herself, like a dexterous pilot, takes over the worshippers of Kriṣṇa to the other side of the sea on the boat of Divine faith. O King,

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Durgâ represents a keen sword whereby the fetters which tie a Vaiṣṇava to the world are cut asunder. O King, the mighty Durgâ reveals herself in two forms: one is the power of deliberation, the other is the sense of bewilderment. She gives deliberation to the Vaiṣṇavas and obscures the intellect of the irreligous, "Lord Kriṣṇa alone is real; every thing else is transitory." This knowledge is the power of deliberation which the goddess gives to the Vaiṣṇavas. On the other hand, the feeling that material prosperity is everlasting sways the mind of the irreligious and constitutes their faculty or sense of bewilderment. O King, I am the son of Prachetâ and the grandson of Brahmâ. I have acquired knowledge through my preceptor, S'ankara and I adore Lord Kriṣṇa.

38-41. O King, go to the coast of the river and adore the eternal Durgâ. She will infuse into your mind the sense of bewilderment. But to this dispassionate Vaiśya, she will gave discrimination. So saying, Medhasa gave them the formula of Durgâ's worship, her meditation (Dhyân), ode and amulet. The Vaiśya, through the worship of Durgâ, got redemption; and king Suratha thereby obtained prosperity and the position of Manu. Thus I recited to you the delightful, edifying, substantial narrative of Durgâ. Now what do you want to hear?

CHAPTER LIII.

1-11. Nârada said, "O blessed, learned Nârâyaṇa, how did Suratha adore the goddess Durgâ; and how by her advice did the Vaiśya adore the supreme Being? What sorts of formula, meditation, hymn, spell and amulet were given to them by the saint Medhasa? How did the goddess Nature instruct them? How did she manifest herself to them? What position did the Vaiśya acquire? What happened to the king? Kindly answer these questions." Nârâyaṇa said. "The king and the Vaiśya received the above mantra, eulogy, amulet, Dhyân and Puraścharan from Medhasa and, after ablutations thrice a day in the holy lake of Puṣkara for one year full, they recited the above superb mantra. Thus both of them became adepts. At last the primordial goddess of nature appeared before them. She gave to the king his kingdom, the position of Indra and happiness, as desired by him. She gave to the Vaiśya the superior kind of esoteric knowledge. When she saw the Vaiśya almost suffocated, paralysed, famished and destressed, her heart melted with pity. She took him in her lap and began to weep. The all-conscious Durgâ then said to him, "Child, revive" and thus restored him to consciousness. The gracious goddess much propitiated, said thus:

12-22. "O child, I will not grant you an ordinary boon and try to deceive you as though you were a mere boy. I can give you the position of Indra or Manu or even perfection, if you desire it." The Vaiśya answered, "Mother, I do not want the position of a Brahmâ or a god: give me a boon, as you please. Give me some excellent boon." Nature said, "I can grant you anything. I give you this boon, *viz.*, you will go to the Goloka. I give you the best kind of knowledge, not attainable even by godly saints. Please accept it. O blessed being, you will attain the feet of Viṣṇu by my boon. The recollection, eulogy, homage, Dhyân of Viṣṇu,

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the recitation of his virtues, listening to his odes, the contemplation and service of Hari and the surrender of every thing to Lord Krisṇa: these are the nine-fold indications of faith in Hari. These prevent or avert life, death, old age, disease and the torments of death. The sun constantly reduces the longevity of those persons who are void of the above kinds of faith. The Vaisṇavas who are attached to Hari enjoy a long life and being exempt from birth and death, are chastened and redeemed during their life-time.

23-33. S'iva, Ananta, Dharma, Brahmâ, Viṣṇu, Mahâ-Virâta, Sanat-Kumâra, Kapila, Sañaka, Sananda, Bodhu, Panch-S'ikha, Dakṣa, Nârada, Sanâtana, Bhrigu, Marîchi, Durvâsâ, Kaśyapa, Pulaha, Angirâ, Medhasa, Lomaśa, S'ukra, Vaśiṣṭha, Kratu, Vrihaspati, Kardam, Saktri, Atri, Parâsara, Markaṇḍeya, Bali, Prahlâda, Gaṇeśa, Yama, the Sun, Varuṇa, the Wind, the Moon, the Fire, Akûpâra, Ulûka, Nâḍî-Jangbâ, Vâyuja, Nara, Nârâyaṇa, Kûrma, Indra-Dumna, Bibhiṣaṇa; all these saints fully cherish the nine kinds of faith for the supreme spirit, Lord Krisṇa. They are religious and great-minded and occupy the foremost place among his worshippers. The adherents of Krisṇa have sprung from his digits. They are redeemed in their life-time and take away the sins committed in all the holy places of earth. The Brahmâṇḍa (the universe of Brahmâ) is composed of seven heavens above, the earth with seven islands in the centre and seven Pâtâls below. There are countless Bramâṇḍas like this; and each of them contains a Brahmâ, Viṣṇu, S'iva, Manus, gods and men who are spell-bound by the Deity. The Mahâ-Viṣṇu who holds a Brahmâṇḍa on each of the pores of his skin is only a sixteenth part of Lord Krisṇa.

34- . Adore, therefore, the Supreme Lord Krisṇa who is distinct from Nature, who is void of attributes and immortal, who is the image of Eternal truth, who is the favourite deity of all, who is invisible and free from all desire, who is incorruptible, dispassionate and un-offending, who is always happy, who can do anything he pleases and may wield any form at his pleasure, who only in order to favour his worshippers wields a body, who is all effulgence and glory and the source of all prosperity, who can, with difficulty, be attained even by S'iva and other adepts, who is the Lord of the universe and the receptacle of all objects, who is the final cause, who is the symbol of all virtue, adored by all creatures, who is omniscient, who is the life of the world, who is all in all, who is the fouutain-head of happiness, redemption, virtue, faith, and servitude and all kinds of perfection. Everything is fleeting and unreal except God. Adore, therefore, O child, that auspicious, perfect, pure Lord Krisṇa. Take this mantra, viz, Krisṇa, consisting only of two letters and recite it ten lacs of times at Puṣkara. Then you will be an adept by virtue of this Mantra." So saying, the goddess disappeared. O Nârada, the Vaiśya reverentially bowed to her and went to the lake of Puṣkara, where, by austere devotions, he attained Krisṇa and by the grace of the goddess, became His bondsman.

CHAPTER LIV.

1-3. Nârâyaṇa said, "O blessed saint, now hear the method prescribed by the Vedas according to which Suratha adored the supreme goddess Nature. The king bathed, rinsed his mouth and performed the three kinds of Nyâses (assign-

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ments of the various parts of the body to different deities accompanied with prayers and corresponding gesticulations). Then he withheld his breath by way of religious austerity and purified the elements of the body by respiratory attraction and replacement. Then after having washed and chastened his body, he invoked the goddess on an earthen image. He aftarwards reverentially meditated and adored her again. He put the image of Lakṣmî on the right side of the goddess and worshipped her. Then in front of the goddess he invoked Ganeśa, the Sun, the Fire, Viṣṇu, S'iva and S'ivâ on a jar and worshipped them with esteem. Afterwards the wise king meditated the great goddess according to the Dhyân prescribed in the Sâm-Veda. The primordial Nature, the great goddess Durgâ, should always be contemplated according to the above Dhyân.

9-31. The worshipper should adore the goddess Durgâ and make a mental representation of her figure thus: "She is adored by Brahmâ, S'iva &c; she is eternal and the consort of Nârâyaṇa; she is the illusion of Viṣṇu and the asylum of the world; she is void of all property and yet vested with qualities. She is truthful and excellent. She is the mother of Mahâ-Viṣṇu and emanated from half of the body of Kriṣṇa. She is loved, adored and revered by Kriṣṇa and represents His intellect and energy; she is the supreme knowledge, the fountain-head of faith in Viṣṇu and the source of the Mantras and the faculties. She is the presiding deity of the intellect of Kriṣṇa. Her colour is like that of heated gold; she is effulgent like ten millions of suns, she has a smiling and cheerful aspect and is tender to her votaries; she is vested with a hundred hands and preserves people from great dangers. She is to S'iva dear like his life: she is chaste and possessed of three eyes and three qualities. She is decorated with half-Moon on the head and a wreath of jasmine on the breast. Her twisted lock delights the heart of S'iva. Her face is illumined by ear-rings. A pearl said to be produced in the head of the elephant is prominent on the right side of her nose and above her ears. Her teeth are like pearls, her lips like bimbas. Her face is marked with cosmetics, her hands are decorated with armlets, her neck with a lace; her fingers with rings. The nails of her feet are coloured with lac-dye. Her dress is pure like fire: she is annointed with sandal-paste. Her breast is annointed with musk. She is full of grace and virtue. Her gait is gentle like that of an elephant. She is tranquil and lovely and she is likewise an accomplished adept. She rules even Brahmâ. She is auspicious and beautiful like the Moon of autumn. Her forehead is marked with vermilion, musk and sandal paste. Her eyes are fair like midday lotuses. The grace of her body vies with millions of suns. She is an architect in creation, merciful in the act of preservation and hideous in the act of destruction. She killed S'umbha, Niśumbha and Mahiṣâsura. She was brought into existence by S'iva in his fight with Tripura. She represented Viṣṇu's energy in his fight with Madhu and Kaitava. She killed all the demons including Rakta-Vija. She represented the might of Nṛisiṃha when he destroyed Hiraṇayakaśipu. She represented the energy of Varâha who slew Hiranyâkṣa. She is seated on a throne of gem and decorated with a diadem of gem. She is the image of Brahmâ and the emblem of all might."

32-41. A clever person shall meditate her in the aforesaid manner. He shall then put flowers on his own head and invoke her. Holding the image of the goddess, he shall recite the following Mantra and infuse life into the said

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image or revive the goddess, *i. e.* restore her to life. "O Eternal goddess Durgâ, deign to come here from S'iva-loka and accept my autumnal worship. O adorable mother, great goddess, come and dwell here. O revered goddess, restrict yourself within the bounds of my adoration. O imperishable deity, let your vital principles (or airs) and your energy appear here soon. Om Hrîm S'rîm Klim Durgâ-yai Swâhâ: after reciting this Mantra, he shall worship her thus: "Let your vital airs, O ever auspicious goddess, preside over the heart of this image. O Chaṇḍî, let the presiding gods of your passions and let your faculties and let god himself enter into this image. O Nârada, after invocation, she shall be adored and by way of Parîhâra greeted with the following words: Parîhâr means atonement for an inproper action. "O mother, beloved spouse of S'iva, have you arrived from the S'iva-loka safely? O' Bhadrakâli, show me mercy; I bow to you; O wife of Maheśa, I have been glorified and my life has been rendered blessed, as you have come to my house.

42-54. I have been also blessed as I worship Durgâ in the holy land of India. A wise man who worships Durgâ gains prosperity in this world and goes to the Supreme land in the end. One who worships Vaiṣṇavî goes to the Vaikuṇṭha; he who worships S'iva goes to the S'iva-loka. There are three kinds of Dûrgâ—worship which respectively partake of the characters of the three properties of nature, *viz.*, the principles of virtue, activity and ignorance. These worships are classed as good, moderate and bad. The worship of the Vaiṣṇavas is good: the worship of the S'âktas is moderate or fair. The worship of the uninitiated is bestial or bad. The Vaiṣṇavas in their worship (Sattwika) desist from the sacrifice of animals and by the grace of the goddess go to the Goloka. The S'âktas sacrifice animals at the time of worship (Râjasika) and go to the Kailâsa. The fowlers adopt the base form of worship (Tâmasika). O mother, you yield the fruits of the four-fold objects of human pursuit. You represent the might of Kriṣṇa. You destroy the germs of re-birth, death, old age and disease. You are the source of prosperity, virtue and faith in Hari. O blessed goddess who shield people from danger, the very mention of the name of Durgâ destroys all calamities" A devotee, thus praying her for mercy, should place the conches on the left side on a tripod. The conches should be filled with water, bent grass, flower and sandal. The worshipper then holding the conches with the right hand should utter the following incantations:

55-64. O conches, in the former Kalpa, you sprang out of the bones of S'ankha-Chûḍa. Therefore you are pure, auspicious and the most sanctifying of all the conches. A learned man by putting therein water, etc, for washing the feet should worship the goddess with sixteen ingredients. A pious man should construct a triangle with water and holy grass and after having worshipped the Kûrma, the S'iva and the goddess Earth ought to place the tripod there and put the conches thereon He should fill three-fourths of the conches with water wherewith he should worship the sacred rivers thus: "O Gangâ, Yamunâ, Godâvari, Saraswatî, Narmadâ, Sindhu, Kâveri, approach this water. O Swarṇa-Rekhâ, Kankhalâ, Pâribhadrâ, Gaṇḍakî, S'wet-Gangâ, Chandra-Rekhâ, Pampâ, Champâ, Gomatî, Padmâvatî, Parṇa-tâsâ, Vipâsâ, S'ubhâ, Virajâ, S'atahradâ, Mandâkinî, please approach this water." With this water, and with holy basil leaves and sandal, he should worship the Fire, the Sun, Viṣṇu, Gaṇeśa, Varuṇa and S'iva. All the ingredients of worship should be moistened with

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this water. Then the sixteen ingredients should be offered in due course. Matting or carpet used as a seat, cloth, water to wash the feet, water for bathing, oblation of honey and milk, perfume, water to wash the feet mixed with grass, rice and flower, sacrificial offerings, water to rinse the mouth, oil, betel, ornaments, frankincense, light, bedding : these are the sixteen ingredients.

65-74. O spouse of S'ankara, kindly accept this excellent picturesque ornamental throne. O S'ivâ, please accept this cloth interwoven with excellent thread and purified by the heat of fire. O Durgâ, please accept this holy water of the Ganges for washing your feet. O goddess, please accept this well-baked Viṣṇu oil perfumed with emblic myrobalan. O mother of the world, please accept this fragrant sandal mixed with musk and saffron. O great goddess, please accept this oblation of honey and milk, auspicious and holy, deposited in the diamond cup. O goddess, deign to accept this holy perfume prepared out of the root of certain trees powdered to dust O Chaṇḍî, please accept this offering for the feet, composed of bent grass, flowers, barley and water of the Heavenly Ganges. O Mother of the world, take this fragrant garland of Pârijâta flowers. O S'ivâ, deign to accept these cakes, milk boiled with rice and sugar, balls of sweets, fruits and other sacrificial offerings.

75-88. O daughter of the mountain, please accept this gold and refreshing water mixed with camphor which I reverentially offer to you O goddess, please accept this lovely betel containing fragments of nuts and perfumed with camphor. O goddess, please accept this frankincense mixed with ingredients of vegetables and aromatic substances. O great goddess, please accept this holy, heavenly light likely to dispel deep and dismal darkness. O goddess, please accept this excellent bedding covered with delicate cloth O Nârada, the goddess should thus be worshipped with sixteen ingredients. Then handfuls of flowers should be offered to her. After this, the eight attendants of the goddess should be worshipped. From the east side, in due order, on a lotus of eight petals, the worshipper should adore Ugra-Chaṇḍâ, Prachaṇḍâ, Chaṇḍogrâ, Chaṇḍa-Nâyikâ, Ati-Chaṇḍâ, Châmuṇḍâ, Chaṇḍâ, and Chaṇḍa-vatî. Then in the centre of the above sphere, he should first worship Mahâ-Bhairava, and afterwards Saṃhâr-Bhairava, Asitânga-Bhairava, Ruru-Bhairava, Kâla-Bhairava, Krodha-Bhairava, Tâmra-Chûḍa and Chandra-Chûḍa. Then in the heart of the lotus he should worship Vaiṣṇavî, Brahmâṇî, Raudrî, Aindrî, Mâheśwarî, Nâra Siṃhî, Varâhî, Kârtikî and Sarva-Mangalâ. Afterwards, on the jar, he should worship S'ankara, Kârtika, the Sun, the Moon, the Fire, the Wind, the Varuṇa and afterwards the attendants and the children of the goddess.

89-99. Afterwards, the savant should worship the sixty-four Yoginis, offer sacrifices and adore the goddess. He should wield the amulet of the goddess on the neck, beseech her forgiveness or express his modesty and bow to her. O best of saints, now hear the rules about sacrifice. A person having auspicious signs, a buffalo, a goat or a lamb may be sacrificed. O Nârada, the goddess is pleased with the sacrificer for a thousand years if the victim be a man ; for a hundred years, if the victim be a buffalo ; for ten years, if the victim be a goat : for one year, if the victim be a

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lamb, fowl or deer or a fetus (a false conception or a pumpkin gourd); for ten years, if the victim be a black antelope: for a century, if the victim be a rhinoceros; for six months, if the victim be an artificial animal constructed with baked cakes; for one month, if the object of the sacrifice be of barley, fruits, &c. A healthy, youthful, horned, symmetrical and well-developed animal should be sacrificed. If an immature animal be sacrificed, the sacrificer will lose his son. If an old animal be sacrificed, the worshipper will lose the senior members of his family. If a lean animal be sacrificed, the sacrificer will lose his relations. If an animal of monstrous growth be sacrificed, the worshipper will lose his wealth. If he sacrifices an animal deprived of any of the members of his body, he will lose his subjects. If he sacrifices an animal without horns, he will lose his wife. If he sacrifices an one-eyed animal, he will lose his brother. If he sacrifices an animal with bells, he will die. If he sacrifices an animal having a spotted head, he will be subjected to impediments or calamities. If he sacrifices an animal of a black colour like that of copper, he will lose his friends. If he sacrifices an undeveloped animal, he will lose his bodily grace and personal charms. O great saint, let me describe to you the method of human sacrifice, as described in the Atharva Vedas. Transgression of the above method is harmful to the sacrificer.

100-105 A good S'ûdra who is fatherless and motherless, young, healthy, married, initiated in the Mantras, indifferent or dispassionate to the wives of others, of legitimate origin, pure, and excellent, should be purchased in lieu of a handsome consideration from his relations and properly bathed. The worshipper, then, should worship the goddess with cloth, sandal, wreath, frankincense, curd, vermilion, yellow pigment of cow's urine, &c. The Sûdra should be made to wander at large for a year, after which he should be dedicated and sacrificed to the goddess at the confluence of the 8th and 9th days of the lunar month. A savant should afterwards wield the hymn and the amulet, throw himself prostrate on the ground and give the usual fee to the priest.

CHAPTER LXV.

1-13. Nârada said: "O blessed saint, I heard words from you sweeter than nectar. Lord, now recite the hymn, the amulet, the form of worship, sacred to the goddess." Nârâyaṇa said: "On the occasion of Ârdrâ, *i. e.*, the sixth of the twenty-seven lunar mansions, there ought to be Bodhana of the goddess, (*i. e.* invocation of Durgâ in the month of Aśvina before her annual worship). She should be admitted into the house on the occasion marked by the asterism called Mûlâ. She should be worshipped at the time characterised by the twelveth lunar mansion (Uttar-Phalgunî) and consigned to the river on the occasion marked by the S'ravaṇâ (lunar mansion containing three stars). A man who invokes the goddess on the occasion of the sixth lunar mansion on the ninth day of the lunar month reaps the same benefit as could be gained by her worship for a hundred years. Admission of the deity on the occasion of the Mûlâ brings forth fruits equivalent to those secured by the human sacrifice. Worship on the occasion of the twelveth lunar mansion secures fruits of the Bâjpeya sacrifice. Consignment of the goddess to the river at the time marked by the S'ravaṇâ multiplies issues. On

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any lunar day even without mansion, worship of the goddess secures fruits of circumambulation round the world. Worship of the goddess for a fortnight after her Bodhana on the Navamî, *i. e.*, ninth day of the lunar month secures fruits of a horse sacrifice. In the latter case, the consignment of the image should take place on the Daśamî (tenth day of the lunar month). A clever man, after the worship on the Saptamî (seventh day of the lunar month), should sacrifice animals. Worship on the Aṣṭamî should be exempt from sacrifices; otherwise the worshipper will come to grief. Sacrifices should be performed on the lunar day of the Navamî. A sacrifice propitiates the goddess, but at the same time entails sins on the worshipper for the slaughter of an animal. The dedicator, the donor, the slaughterer, the feeder, the keeper and both of them who tie the animal by the head and the leg, participate in the sin of the slaughter. The Vedas hold, 'One who slaughters another must be slaughtered by him in return." This is why the Vaiṣṇavas adopt the Vaiṣṇavî form of worship. King Suratha worshipped her for a year, then respectfully wielded her amulet on the neck and adored the goddess.

14-24. The propitiated goddess appeared before her. Suratha saw her who was effulgent like the summer sun. Having observed that glorious eternal deity in the middle of a brilliant sphere (the bright ring or halo), the King bowed reverentially low and eulogised the merciful nymph. She was pleased with the eulogium and addressed him thus with a smile :—'O King, you demand from me material prosperity and I grant you the boon accordingly. You will gain back your kingdom. Afterwards you will be the eighth Manu called Sâvarni. Ultimately, I shall give you superior knowledge, faith in Hari and his bondage. A fool who even after seeing me in person demands worldly prosperity is cheated by the illusion of Hari and practically gives up nectar for the sake of poison. Everything from Brahmâ down to a bush is fleeting; the real, supreme Being Kriṣṇa alone is permanent. I am the origin of Brahmâ, Viṣṇu and S'iva. Though eternal, yet I am transient. I am the primordial goddess, Nature, the final cause, the root of the universe.

25-34. In the lovely grove of Vrindâvana, I am the Râdhâ : in the Vaikuṇtha, I am the Lakṣmî as well as the Saraswatî. I am Durgâ, the presiding goddess of wisdom and represent the spell of Viṣṇu *i. e.* Mâyâ or illusion. I am Sâvitrî, the mother of the Vedas, the wife of Brahmâ. I am Gangâ, Tulsî as well as the Earth, the refuge of all. I manifest myself severally in the shape of women. And yet, O King, I have been created by Kriṣṇa by the mere twinkle of his eye. The great Virâta who wields numberless worlds on the pores of his skin has, likewise, been created by Him by a mere wink. This unreal universe is imagined by the people to be real and, being the creation of Brahmâ, is called Brahmâṇḍa. In every Brahmâṇḍa, there exist a Brahmâ, a Viṣṇu and a S'iva. The knowledge that Kriṣṇa is the Lord of all is superb. Kriṣṇa is the essence of the Vedas, devotion, pilgrimage and acts of piety. A fool without faith in Kriṣṇa is dead, though alive.

35-43. The places frequented by pilgrims are consecrated by the touch of the Vaiṣṇavas :—a fact mentioned in the S'âstras. A person, as soon as he takes the Mantra of Kriṣṇa, attains the rank of Nârâyaṇa, even without the help of devotion, pilgrimage or worship. He redeems one thousand

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ancestors in his paternal line and a hundred ancestors in the line of his maternal grandfather and subseqnently attains the cow-world. I am thus imparting to you the gist of all knowledge. In the next Manwantra when your suffering will be over, I will endow your mind with faith in Hari. No sin can be expiated even in a hundred kalpas without penalty. A man must reap the consequences of his actions. To a person whom I favour, the Supreme Being imparts faith in Hari. To him who is deluded by my spell, I give only material prosperity which is fleeting and imaginary like a dream. Child, I recited to you points of wisdom, now depart in peace." So saying, the goddess disappeared. The king also, having regained his kingdom, bowed to her and went home. O Nârada, the above is the excellent story of Durgâ.

CHAPTER. LXVI.

1-7. "O best of Munis," Nârada said, "I have heard every thing from you. Nothing practically now remains to be heard. The hymn and the amulet of Durgâ, I want to hear." Nârâyaṇa answered: "At first, in the Goloka, in the sphere of the Râsa, in the month of Vaiśâkha, Durgâ was adored by Kriṣṇa. Then in his fight with Madhu and Kaitava, she was worshipped by Viṣṇu. Thirdly, on the same occasion, she was eulogised by Brahmâ in danger. Fourthly, she was adored by S'iva in his war with Tripura; and fifthly, she was worshipped by Indra and other gods in their fight with Vritra. Subsequently, in every age, she was worshipped by the Manus, Munis, men and gods. O saint, now listen to her hymn which is sanctifying and likely to give redemption.

8-22. Lord Kriṣṇa said, "You are the mother and the mistress of creation. You are the primordial Nature, the final cause vested at your pleasure and discretion with the three properties of ignorance, activity and virtue. Though void of qualities, you invest yourself with qualities for purposes of creation: you are the likeness of Brahma, truthful, eternal and all in all: you are effulgent and wield a form out of compassion for your worshippers. You are the refuge, the seed, the likeness, the mistress and prop of all: you are all-virtuous, all-adorable: all-wise, al-mighty, all-beautiful and supreme and without a prop. You favour or espouse every thing that is auspicious: you are the symbol of all intellect, the source of all knowledge; most enchanting and virtuous. In the interest of the gods, you are the Swâhâ, in the interest of the manes, you are the Swadhâ and you are the all-powerful Dakṣiṇâ in matters of sacerdotal fees. You are the repose of my soul. You represent thirst, kindness, hunger, forgiveness, mercy, peace, grace, endless creation, esteem, vigour, indolence, shame, beauty, mercy, prosperity to the virtuous and adversity to the wicked. You represent peace of mind to the pious, dissension to the sinners and the spirit of delusion to all people. In the interests of the gods, you graciously give them their jurisdiction and slay the demons. You create Brahmâ. You represent devotion and the abstraction of mind caused by asceticism; you are yourself an ascetic: the pillar and emblem of asceticism: you give accomplishment to the adepts; you are the source of perfection and an accomplished adept: you are the Gauri, the wife of Brahmâ, the spell of Viṣṇu, Vadra-Kâlî as well as the goddess hid-

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eous to all people. In the village, you are the village goddess: in the house, you are the household goddess. You represent celebrity and fame to the virtuous and infamy to the wicked. You represent the spirit of all destruction in a great war when you slay the sinners, but preserve good men like a merciful mother that you are. You are adored even by Brahmâ and other gods. You represent the spirit of piety to the Brâhmiṇs and the spirit of devotion to the ascetics.

23-35. You represent the knowledge of the learned, the wisdom of sages the genius, intelligence and memory of talented people. O all-adorable goddess, you are the valour of kings, the commerce of the Vaisyas, the spirit of creation, preservation as well as eternal destruction in matters relating to creation, preservation and destruction. You are the fatal night, the grand night, the night of delusion and the spirit of enchantment. You represent my irresistible power of illusion by which the world has been spell-bound and even virtuous people are bewildered and consequently find out means for redemption." Whoever reads the above hymn composed by the Supreme Being calculated to avert danger at the time of worship is crowned with success in his design. A barren woman, a woman who has got only one son or whose son is dead, or a woman who is not liked by her husband will get a good son by listening to the above ode. By the perusal of the ode, a prisoner is set at liberty. A victim to consumption, leprosy, fever or colic is restored to health. A man without a son, a wife or tenants, attains the good which he desires. In a court of justice, in a crematorium, or in a forest teeming with wild beasts, whoever listens to this hymn is saved. If a house is set on fire or on the occasion of a wild fire, or in the event of an attack by a dacoit or an enemy, the person in danger will be saved, if he listen to the above hymn. A poor man will become wealthy and an ignorant man, learned, by virtue of the hymn. Nârada said, "Lord, please describe the amulet called Brahmâṇḍa-Mohana."

36-47. Nârâyaṇa said, "Son, at first Lord Kriṣṇa gave this amulet to Brahmâ. The latter gave it to Dharma who gave it to me By wielding it, S'iva killed Tripura, Bhadra-Kâlî killed Rakta-Vîja, and Indra got back the goddess Lakṣmî. By wielding it, Mahâ-Kâla (Time personified) has become longevous and pious, Nandi has become wise, king Bâṇa has become a warrior, dreadful to his foes and Durvâsâ has acquired a position equal to that of S'iva. Oṃ Durgâ-Yai Swâhâ, may this Mantra preserve my head. This Mantra of six letters is efficacious like the Kalpa tree. The doctrine regarding the acceptance of this Mantra is incontrovertible even according to the Vedas. As soon as a man accepts it, he attains the likeness of Viṣṇu. Namohanta Oṃ Durgâ-Yai, may this Mantra preserve my face. Oṃ Durgâ Rakṣa, may this Mantra preserve my throat. Oṃ Hrîṃ S'rîṃ, may this Mantra preserve my shoulders. Hrîṃ S'rîṃ Klîṃ, may this Mantra preserve my back. Hrîṃ, this Mantra may preserve my chest. S'rîṃ, may this Mantra preserve my hands. Aiṃ Hrîṃ S'rîṃ, may this Mantra preserve my body, whether I be asleep or awake. On the east side, may Prakriti preserve me. On the south-east angle, may Chaṇḍî preserve me. On the south side, may Bhadra-Kâlî, on the south-west angle may Mâheśwarî, on the west side may Vârâhî, and on the north-west corner may Sarva-Mangalâ preserve me.

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48-57. On the north side, may Vaiṣṇavî and on the north-east corner, may S'iva-Priyâ preserve me. May Jagadambâ preserve me on water and land and in the sky. O child, I have described to you a very precious amulet which should not be revealed to every one. Whoever after having worshipped his religious preceptor with the ingredients of cloth, ornaments and sandal wields this amulet attains the likness of Viṣṇu and reaps fruits which can be attained by ablutions in all sacred rivers and circumambulation round the world. Whoever recites it five lakhs of times becomes an adept and cannot be killed by sword, water, fire or poison. He is redeemed in his lifetime. If a person attains perfection by virtue of this amulet, he acquires the rank of Viṣṇu. This part which relates to Nature is sweeter than honey, and I have now described it to you. Durgâ is the primordial Nature. Her son is Gaṇeśa whom she obtained by the worship of Kriṣṇa. Gaṇeśa is an offspring of the digits of Kriṣṇa. A person after hearing this interesting part (delightful like honey) relating to nature should feed the reciter with curd and rice and give him reverentially gold and a lovely milch-cow along with her calf. His sons and grandsons multiply by the grace of the goddess. His fortune becomes stable or is rendered immoveable in his house and in the end he attains the Goloka or the Cow-world.

S. P. L.

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